FOR ENGLISH MEDIUM SCHOOLS

VII

ENGLISH READER

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بِسْمِ اللّٰہِ الرَّحْمٰنِ الرَّحِیْمِ

THE HOLY PROPHET

Muhammad, the Holy Prophet of Islam (Blessings and peace of Allah be upon him), was born in Mecca after the death of his father, Hazrat Abdullah, about fourteen hundred years ago. His mother, Hazrat Amina, found for him a nurse, Halima, who brought him up in the healthy climate of her country home. At the age of four, the child was back in Mecca with his mother. But they were not to be together for long, because two years later she passed away.

Hazrat Abdul Muttalib looked after the little orphan with great affection for about two years; and then he died, leaving his grandchild to the care of his son, Hazrat Abu Talib.

Hazrat Abu Talib loved his young nephew dearly. He took great care of him and once he took him along on a trade journey to Syria. The quiet, shy lad kept aloof from common company, and grew up into so truthful and honest a youth that high and low called him "Al-Amin" or the trustworthy. Such was his good name that

Hazrat Khadija, a pious and wealthy widow, requested him to manage her trade affairs. This he did so well that she married him.

The people of Arabia worshipped many gods and goddesses, and bowed before idols of stone. They gambled; they drank; they shed blood over trifles. They treated their women badly, and very often buried alive their new-born daughters. They fought wars which continued for years and years.

Hazrat Khadija saw that all this evil filled her dear husband's heart with pain. She also saw how noble he was. He was kind to his kinsfolk, entertained guests, comforted widows and orphans, and helped the poor and the needy. The sad plight of the tribes in and around Mecca touched him, and he was usually lost in deep thought. As time passed, he withdrew more and more into himself. Taking food and water with him, he often retired to the cave of Hira. There he stayed, praying and meditating day and night, sometimes for a month on end. It was in this cave that he came to know that he was the Prophet of Allah, and it was here that he first received the Holy Word of the

Quran. He was then forty years old.

Hazrat Khadija was the first to declare her faith in the Prophet of Allah, and Hazrat Ali, Hazrat Abu Bakr and Hazrat Zaid (May Allah be pleased with them) were the first converts among men. The new faith was first preached secretly, and then openly. The Holy Prophet asked men to give up the worship of idols and turn to Allah, the God of all; and he urged them to live a good, clean life.

The Quraish chiefs did not like such talk against their stone gods, which they had put inside the Kaa'ba itself. They began to punish the Muslims for their belief in Islam, and they pressed Hazrat Abu Talib to put a stop to his nephew's activities. The old man spoke kindly to him, "Believe it for yourself, my dear nephew, but don't talk of it. For if you do, you will trouble others, anger the chiefs and endanger us all. Do not put on me a burden greater than I can bear." The Holy Prophet answered earnestly, "O my uncle, by Allah if they put the sun in my right hand and the moon in my left on condition that I abandon this course, I would not. Allah will send victory or I will perish in the struggle." He then burst into tears. Hazrat Abu Talib was moved and exclaimed, "Go and say whatever you will. I will never give you up to your enemies."

So, the Holy Prophet went ahead with his preaching, and the disbelievers went on inflicting great sufferings on him and his followers. Some important men like Hazrat Hamza and Hazrat Umar embraced Islam, but the Quraish did not stop hating and abusing the Muslims. They starved some of them, shut them up for weeks and months, or tied them hand and foot on the burning desert sand and placed hot, heavy stones on their chests. The Holy Prophet himself was not spared. They strewed thorns in his way, threw dirt on his head and hurled stones at him.

The people of Mecca showed no change of heart, and deep sorrow was added to his other difficulties. Two more events occurred which made the Holy Prophet sad. First Hazrat Abu Talib died, and then Hazrat Khadija passed away. The Holy Prophet was very grief-stricken. But a ray of hope appeared. A body of seventy-five devoted Muslims came from Yasrib where Islam had taken root two years earlier. They invited the Holy Prophet to their city and assured him that they would defend him and those with him as their own. He agreed to come, saying he would live and die with them.

The Holy Prophet advised the Muslims to leave Mecca. So quietly, by twos and threes, they escaped to Yasrib which lay at a distance of some two hundred and fifty miles across rocks and deserts. The Meccans prepared a plot to kill the Holy Prophet, but Allah protected him against their evil designs. Accompanied by Hazrat Abu Bakr, he arrived safely in Yasrib.

The Holy Prophet left Mecca and gave up his home and his all for the sake of Islam, and so did the Muslims in obedience to him. The event is remembered as Hijrat, and the Prophet's arrival in Yasrib which came to be known as Medina, marks the beginning of the Hijri Calendar.

With the change of scene, a new society began to take shape under the Holy Prophet

Those who came from Mecca were called 'Muhajirs' and those who received them in Medina were known as 'Ansars'. The Ansars treated the Muhajirs very generously and even shared their property with them. Heads of clans and chiefs of tribes, servants and slaves, rich people and poor, black men and brown, red men and white, from Arabia and Abyssinia and from the Persian and Roman empires, all now began to live as equal brethren in faith.

The enemies of the Muslims, however, would not leave them alone. There were frequent clashes around Medina, and then in the second year of the Hijri a small body of 313 Muslims had to fight against 1000 Meccans at Badr. It was a fierce battle, but it ended in a clear victory for Islam. Seventy prominent men of the Quraish were killed and as many taken prisoners. Still, it was long before peace could come. More battles were forced on the Muslims in the next few years. Then a truce was signed at Hudaibiya, but the Meccans broke it after it had been observed for only two years.

The Holy Prophet decided to take action

and marched to Mecca at the head of ten thousand men. He issued instructions to his generals not to open the attack. Seated on his camel, he entered the city as a conqueror, humbly bowing his head and praising Allah. He had forbidden bloodshed, and there was almost none. He pardoned all, and forgave even his worst enemies. As he ordered the destruction of all the idols in the Kaa'ba, he recited from the Quran, "Truth has come, and darkness has vanished away."

As all Mecca pledged loyalty to the Holy Prophet, the 'Ansars' had fears that he might wish to stay in his home town. Their joy knew no bounds when they saw him lead them back to the city which had given him refuge in the days of his suffering.

The Holy Prophet had to fight many more battles against several Arab and Jewish tribes. Their power was at last broken, and before long Islam became the faith of all Arabia. The Holy Prophet was born and brought up among the Arabs, but as the Chosen One of Allah, he was of all men and for all men. He, therefore, addressed his message of faith and hope to peoples in other lands and wrote letters to the rulers of several countries, asking them to embrace Islam.

The Holy Prophet's power was now great. The whole country was under his control, and all accepted him as chief. But he did not call himself king or emperor. He had no palace built, no court set up. He would give away all he had to the poor and the needy. He lived on barley, bread and water, patched his own clothes and mended his own shoes.

In the tenth year of the Hijra, the Holy Prophet went to Mecca for his last Haj, and from the back of his camel he addressed a vast gathering of pilgrims in the valley of Arafat, urging them to worship none but Allah and to live like brethren. He then returned to Medina, and early in the following year he was taken ill. He bore his trouble patiently, and continued to go to the mosque. Then he became extremely weak and asked Hazrat Abu Bakr to lead the prayers. On 12 Rabi-ul-Awal he breathed his last with the words, "To the Companion on High, to the Companion on High." (Blessings and peace of Allah be upon him)

The story of the life of the Holy Prophet is not a story of the two cities of Mecca and Medina; nor is it a story of a number of tribes in the deserts and the rocks of Arabia. It is the story of a living faith which can best inspire all men in all lands with the ideals of equality, brotherhood and justice. It is no wonder that one-fifth of the human race today is in the fold of Islam.

EXERCISES

A. *Understanding*

1. Why were the Quraish against the Holy Prophet ?
2. What did Hazrat Abu Talib say to the Holy Prophet, and what was the Holy Prophet's reply ?
3. How did the Quraish treat the Holy Prophet and his followers ?
4. What do you understand by Hijrat ?
5. Who were the 'Muhajirs' and who were the 'Ansars'?
6. What was the outcome of the battle of Badr ?
7. How did the Holy Prophet enter Mecca as a conqueror ?

B. *Composition*

1. Give an account of the early life of the Holy Prophet.
2. Say how the Arabs lived before Islam.
3. Describe the Holy Prophet's conquest of Mecca.
4. Write a short note on the habits and interests of the Holy Prophet.

C. *Grammar*

Adverbs are words, or groups of words, that tell us more about a verb, or a doing word. They may say how an action was done, when or where an action was done or why an action was done. You have learnt all this before. Now, look at the following sentences and pick out as many adverbs as you can. Then say which of the verbs each adverb qualifies and what it says about it, i.e., how, why, where or when.

1. They treated their women badly.
2. The Holy Prophet answered earnestly.
3. Hazrat Abu Talib loved his young nephew dearly.
4. The 'Ansars' treated the 'Muhajirs' very generously.
5. This he did very well.
6. They arrived safely in Yasrib.

7. His grandfather soon found a nurse for him.
8. Hazrat Abdul Muttalib looked after the little orphan with great affection for about two years.
9. The Holy Prophet of Islam was born in Mecca.
10. He had him always near him.
11. They often shed blood over trifles.
12. There he stayed, praying and meditating day and night.
13. The new faith was first preached secretly and then openly.
14. They always strewed thorns in his way.
15. The Meccans broke it after it had been only two years in force.

DRIVE THE NAIL ARIGHT

Drive the nail aright boys ;
Hit on the head ;
Strike with all your might, boys,
While the iron's red,
When you've work to do, boys,
Do it with a will ;
They who reach the top, boys,
First must climb the hill.
Standing at the foot, boys,
Looking at the sky,
How can you get up, boys,
If you never try ?
Though you stumble oft, boys,
Never be downcast ;
Try, and try again, boys—
You will win at last.
Drive the nail aright, boys ;
Hit it on the head ;
Strike with all your might, boys ;
While the iron's red.

NOTES

Line 1	aright	...	right
Line 3	might	...	force
Line 13	stumble	...	striking your foot against something and almost falling.
Line 14	downcast	...	discouraged ; sad.

SOLOMON'S JUSTICE

Hazrat Suleiman, (Peace be upon him) or Solomon, as he is called in English, was a Prophet of God and a king of his people. He ruled Palestine nearly three thousand years ago. His father, Hazrat Daood, or David, was king before him. David also was a great Prophet. Through his wisdom and goodness he rose from a shepherd to be a king and a leader of men. He is said to have been the first man who used iron to make armour for himself and his soldiers. He was also a great poet and composed many songs in praise of God. God helped David so that he succeeded in putting down rebellions and in uniting the many tribes of Israel into one people. He also beat back his powerful enemies of Babylon and Egypt who were forced to come to terms with him. Thus, before he died, David had established a great empire and peace had once more returned to the whole of that region.

Solomon was very young when he succeeded his father. There was doubt on all sides whether he would be able to keep the peace his father had established. People's

hearts were filled with fear. But Solomon proved to be a worthy son of his great father. He ruled the kingdom with wisdom and showed great understanding of men and affairs. It is said in the Bible that God revealed Himself to Solomon in a dream and said, "Ask what I shall give you". Solomon answered, "Lord, you showed great mercy to my father, David, who was your servant. Take me also as your servant, and above all, give me understanding to judge the people". God was pleased with Solomon that he did not ask for power, riches or long life, but for wisdom to serve the people. He gave Solomon not only exceptional wisdom, but also power and riches. God says in the Holy Quran, "We had indeed given Solomon great power of judgement".

Solomon used these gifts of God in the service of men and he was soon known for his wisdom in all the neighbouring countries. Rulers from distant lands came to consult Solomon. The Queen of Sheba, in Arabia, having heard of Solomon's fame, came with many followers, bearing gifts of spices and gold and precious stones. She marvelled when Solomon answered all the questions and riddles which she put to him. But when Solomon tested her with some of his riddles, she was puzzled and was unable to answer him. This convinced her that Solomon's wisdom was a gift of God. It was a sure sign of his being a Prophet. She accepted the true faith along with her people and gave up sun worship. The incident is also related in the Holy Quran.

Solomon showed his wisdom not only in great affairs but also in small ones. One of his most famous decisions was the judgement in a dispute between two women over a child. This is how the story goes.

Two women once came to Solomon. They were carrying a child and were cursing and swearing at each other. One of them claimed that the child was hers and the other said the same. Their neighbours had tried to settle the dispute but had failed. Neither of the women had any proof to show that the other was in the wrong. When all else failed, the people brought them and the child to Solomon. Solomon turned to one of the women and said:

"Tell me, good woman, what is your quarrel about?" She answered, "My Lord, this woman and I live in the same house. A few days ago a son was born to me. Soon after, a son was born to her as well. It so happened that during the night this woman turned in her sleep and she overlaid her child. Before she could turn away the baby had died. She was much grieved.. But even in her grief she thought of a cunning plan and exchanged the two children. She laid her dead child beside me and took away mine to her bed. When I woke up in the morning I looked at the baby beside me and found it to be dead. At once I knew that it was not mine but hers. I asked her to return my child to me, but she refused and claimed the child to be hers. I now pray you to decide between us and restore my son to me".

Solomon turned to the other woman and said,

"What do you have to say, good woman?" The woman answered, "Sir, she lies. This child is mine and the child that is dead was hers"

Solomon now asked, "Does anyone else

live in the house with you?" The woman answered. "No, we live all alone," Solomon again asked. "Had any of your neighbours seen your children?" Both women answered that no one had seen their children till that morning. Solomon said, "I ask both of you to fear God and remember the Day of Judgement. Though men may not know to whom the living child belongs, God does. I, therefore, ask you that she whose child has died should give the living child to the other." But both women remained firm, each claiming that the living child was hers. All the people in the court were puzzled. They wondered how the riddle would be solved, as the king had no evidence to guide him but the words of the two women.

Solomon looked at the living child for a while and then looked at the two women. He sat silent in thought. Then he turned to his attendant and said, "Give me your sword." The attendant obeyed. Solomon held the sword above the child and said to the women, "Each of you claims the child to be hers. Since we have no way of knowing to whom the child really belongs, we will divide the child in two and give each of you one half. Do you agree to this?" The second woman said, "I accept your judgement, my lord. Let the child be divided in two". But the first woman wept bitterly, fell on Solomon's feet and pleaded, "My lord, give her the whole child but do not slay it, for then it shall at least be allowed to live and I'll look at it from a distance".

Solomon returned the sword to the attendant, picked up the child tenderly and gave it to the first woman saying, "Take it. It is yours." His attendants asked in astonishment, "My Lord, how do you know? Solomon answered, "Her love for the child proves that she is its mother while the other one is not. Had it been her child, she would never have agreed to its being cut in two." The woman who had tried to deceive the king was put into prison for her wickedness and cruelty and the real mother went away praising the wise king.

All who heard of this judgement of Solomon wondered and believed that the wisdom of God was in him.

EXERCISES

A. *Understanding*

1. Who was Solomon?
2. How did David rise to be a king?
3. What doubts did the people have when Solomon succeeded his father?
4. What did Solomon ask of God?
5. How did the Queen of Sheba accept the true faith?
6. What was the quarrel of the two women about?
7. Why could the people not solve it?
8. How did Solomon discover the truth?
9. Do you think it was a wise judgement?
10. How long ago, and over what country did Solomon rule?

B. *Composition*

Suppose you are the attendant of Solomon from whom he borrowed the sword. Describe the whole scene as you saw it. Begin like this. "One day my master was holding court. We were discussing matters of state. Suddenly there was a great noise outside the hall———", and continue.

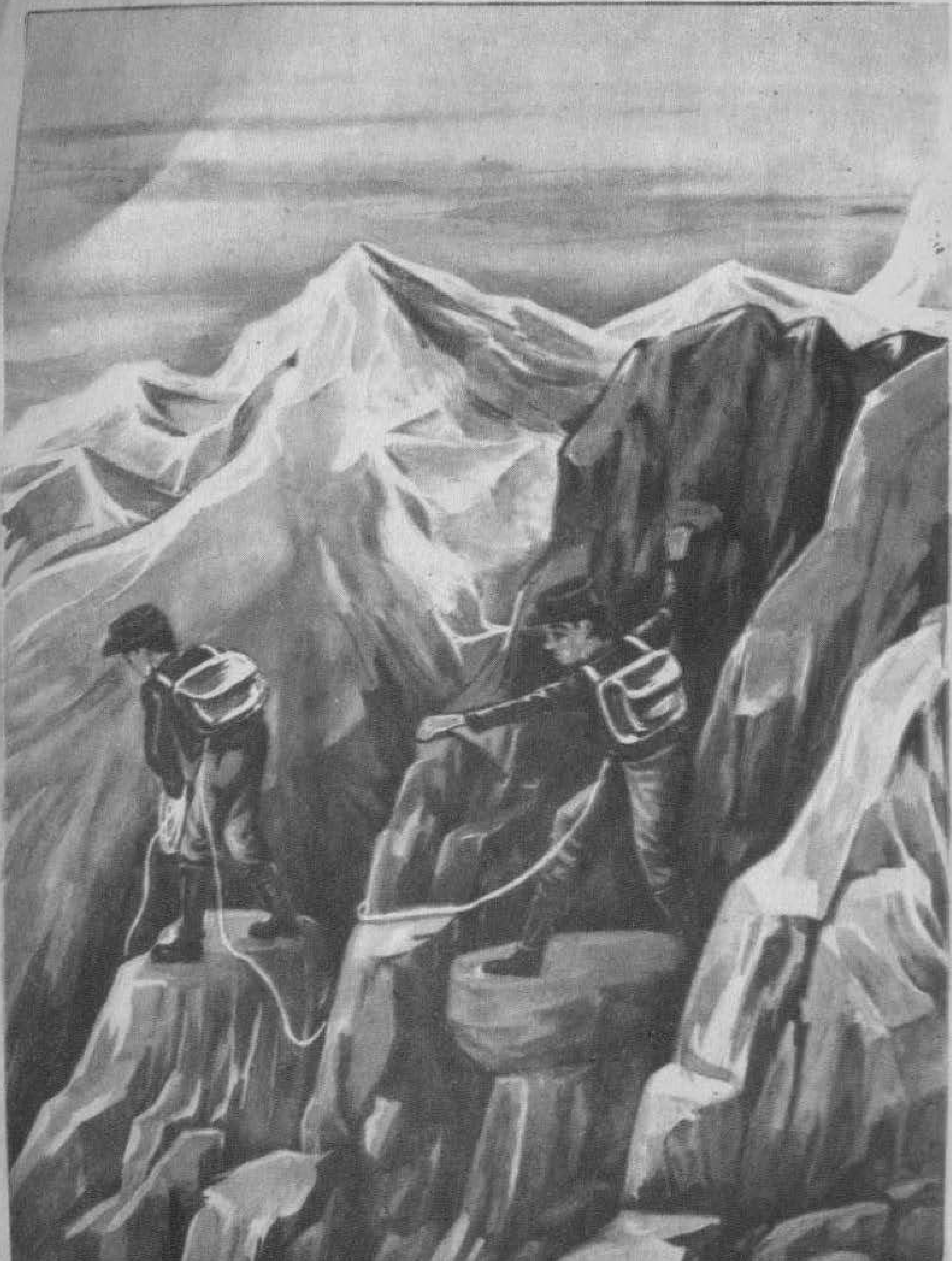
C. *Grammar*

Say which of the following sentences are in the active voice and which in the passive voice. Then change the voice of each.

1. They were carrying a child.
2. He ruled Palestine nearly three thousand years ago.
3. He is said to have been the first man to make armour. (Hint: Supply a subject when changing the voice)
4. He composed many songs in praise of God.
5. God helped David.
6. His powerful enemies were forced to come to terms with him (Hint : Supply the subject when changing the voice)
7. Before he died, David had established a great empire.
8. He ruled the kingdom with wisdom and showed great understanding of men and affairs. (Hint : Be careful about the two verbs.)
9. He was soon known for his wisdom in all the neighbouring countries. (Hint : Supply the subject when changing the voice.)
10. Solomon tested her with some of his

riddles.

11. She was much grieved. (Hint : Supply the subject when changing the voice.)
12. Have any of the neighbours seen your child ?
13. They wondered how the riddle would be solved. (Hint : Same as above.)
14. Solomon held the sword above the child.
15. Let the child be divided in two halves. (Hint : Be careful about the verb)



THE CONQUEST OF EVEREST

The nature of man compels him to try and discover what is hidden from him. He tries to overcome whatever challenge is thrown down Most of the human progress is a result of this great urge. Adventurous men have worked hard to discover the secrets of Nature for the benefit of their fellow men. There are thrilling tales of men who crossed vast deserts of sand or snow, dived deep into the ocean, penetrated thick forests and flew into the air. Many gallant men have lost their lives in their desire to conquer what they wished to overcome. But the more stubborn the natural 'enemy' has proved to be, the greater has been man's determination to defeat it.

The conquest of Everest is one such long tale of man's determination. It began in 1852 when it was discovered that 'Peak XV', as it was then called, was the highest mountain in the world. It was named 'Everest' after the man who had carried out its survey. But later it was discovered that its Tibetan name is Chomo Lungma, which means 'the goddess mother of the world'. The height of the mountain was ultimately fixed at 29,145 feet or nearly six miles above the sea level.

As soon as it was known that Everest was the highest mountain in the world, explorers and mountaineers were determined to climb it. But nobody was allowed to get to it. It is situated between Tibet and Nepal and foreigners were not allowed to enter either of these countries. It was not until 1920 that the Dalai Lama permitted foreigners to approach the mountain and the very next year an expedition went to study the difficulties of reaching it and the best methods of assault. This was followed by an expedition next year and climbers made several attempts to reach the summit, or the top, from the base camp. In the first assault a height of 27,000 feet was reached for the first time in human history. The second attempt took the climbers a little further and it was hoped that a third attempt might conquer the peak. But an avalanche or moving mass of snow fell on the climbers and several people were killed Thus ended the first battle against Everest.

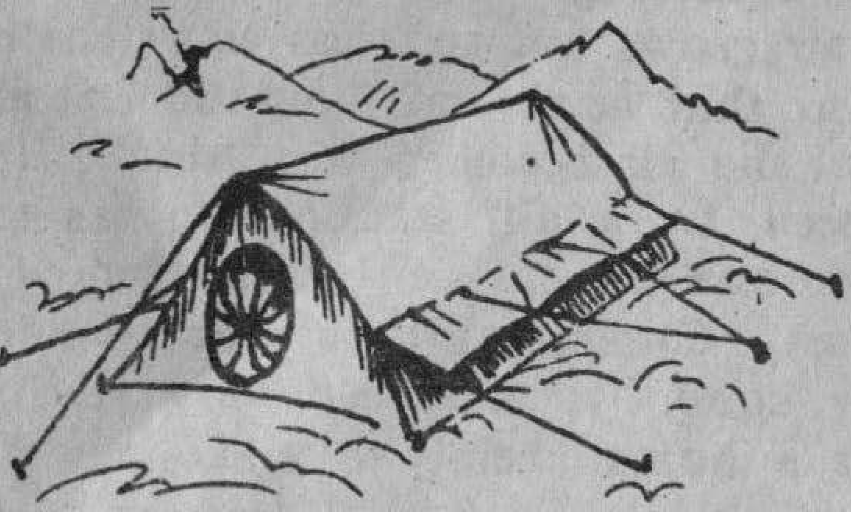
In 1924 another expedition took up the challenge and two attempts were made. The climbers of the first attacking party reached a height of 28,126 feet, just a thousand feet below the summit, but they were turned back by bad weather and the leader of the party suffered from temporary blindness, called snow blindness. Mallory and Irvine, two of the greatest climbers the world has ever known, resumed the assault on the morning of 7 June in good weather, but they never returned and no one can say what exactly happened to them. All that can be said of them is that they lost their lives. Not until 1933 could permission again be obtained for an expedition to enter Tibet. This was a large expedition by a new generation of climbers with better equipment than ever before. Like the previous expeditions, they established camps at various heights. Camp VI was established at a height of 27,400 feet and from there two attempts were made. But so terribly difficult was the climb that both these attempts failed and the climbers could not reach higher than 28,100 feet. However, they found Mallory's axe near that height and brought it back.

No further expedition could be sent for the next seventeen years. In 1951 a path-finding expedition was sent to study the possibilities of an assault from the southern side of the mountain through Nepal. After overcoming great hardships the party surveyed the route and discovered that the mountain was no more difficult from the south than it had been from the north.

The following year a Swiss expedition arrived to follow the route suggested by the surveying party of 1951. This, too, was a large expedition with some very able climbers. They established camp V at 22,650 feet and from there they made two heroic assaults. The terrible cold, the Everest gales and the snow, beat back both the attempts, and Everest the great fortress of Nature, had defeated man once again.

In 1953 came the expedition which at last won the honour of conquering Everest. Before we give you the story of their climb, let us understand what it takes to climb a mountain like the Everest. You know the earth is surrounded by a blanket of air. The air contains oxygen which is essential for our breathing. The quantity of oxygen in the air grows less and less as we climb upwards so that at several thousand feet above sea level the air becomes very 'thin'. If you have been to a hill station you can recall how soon one gets out of breath there if one walks fast. Climbing hills even at low levels tires us soon. It is indeed very very difficult for a human being to make any movement at a height of 20,000 feet or beyond. To this problem of breathlessness are added the difficulties of intense cold, snow, terrible gales, the blinding glare of ice, avalanches and the steepness of the dangerous slopes to be climbed. Then the climbers have to carry articles weighing as much as fifty pounds. If you can imagine all this, you can have some idea of the difficulties faced by these climbers.

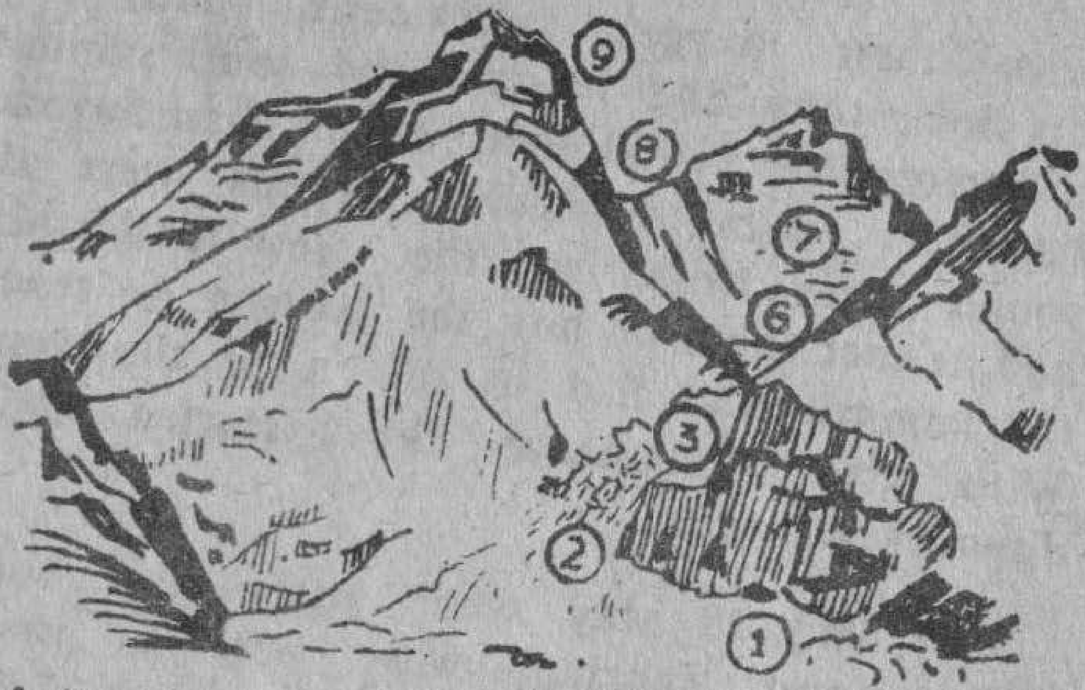
The 1953 expedition made careful preparations. Most of their equipment was specially designed in the light of past experience. Shoes, gloves, clothes, tents, oxygen cylinders, ropes, rations, ice-axes and stoves were all scientifically designed and tested for months in the hills before final production. The climbers got together



months before the attack on the Everest was to begin and practised many things including living in, and climbing the snow-covered mountains.

The expedition reached Nepal early in March, 1953 and within a month the Base Camp had been established at 17,900 feet. It was decided to establish camps at various heights so as to have the last camp, IX, at about 28,000 feet. From here a final assault would be made on the summit. Camp IV, called Advance Base, had been set up at about 21,000 feet by the first of May.

The climbers pushed their way steadily upwards, carrying stores and supplies higher



and higher. They fought snow storms, avalanches, cold and exhaustion. By 10 May camp V was set up at 22,000 feet and for the next eight days, work continued through blizzards and western gales.

Up to now the weather had been very bad and the climbers suffered a great deal. But now there was a dramatic change and the snowstorms ceased. The climb continued and on 22 May, Camp VIII had been established on the south Coll, at 26,000 feet.

On 26 May Bourdillon and Evans made an attack on the summit. They battled hard against terrible difficulties, including trouble with their oxygen equipment, until by 1 o'clock they had reached the south summit of Everest at 28,700 feet, higher than anyone had ever climbed before. Clouds were all round them obscuring the view and they had neither the time nor the oxygen to reach the summit and had to return to the camp. With great reluctance they started their downward march

27 and 28 May were gusty and cold. Hillary and Tenzing, who were to make the next assault stayed in their tent at 27,900 feet. The next morning they started early. The temperature was 27 °F, but fortunately the wind had dropped. Each fitted 30lb. of oxygen apparatus on to his back and moved off. Tenzing led, kicking steps in the ice and Hillary followed. When Tenzing felt tired, Hillary took the lead. Turn by turn they led the way. From time to time their oxygen tubes got blocked and breathing became difficult, but they pressed steadily on. Most of the climb was extremely dangerous with the risk of their falling thousands of feet down the steep mountain side. But their skill and determination was rewarded and at 11.20 a.m. they stood on

the summit. Thus after thirty years of effort man had climbed the highest peak in the world. Captain Hillary and Sherpa Tenzing are known as the heroes of the Everest.

EXERCISES

A. *Understanding*

1. How is most human progress achieved?
2. When was it known that Everest is the highest mountain in the world?
3. Why is it called Everest?
4. What is its Tibetan name and what does the name mean ?
5. How far did the climbers of the 1923 expedition reach ?
6. What made them turn back ?
7. What tragedy did the 1924 expedition suffer ?
8. How many expeditions attempted to climb Everest from Tibet ?
9. How many expeditions went to Everest through Nepal ?
10. Who climbed Everest and when ?

B. *Composition*

1. Describe briefly the difficulties of climbing mountains like Everest.

2. Give a brief description of the climb of Tenzing and Hillary.

C. *Grammar*

Pick out from the following sentences transitive and intransitive verbs. Point out the objects of the transitive verbs :

1. The nature of man compels him to discover new things.
2. Adventurous men have worked hard in the past.
3. Men crossed vast deserts of sand or snow.
4. Many gallant men have lost their lives in trying to conquer what they wished to conquer.
5. It began in 1852.
6. It was named Everest.
7. He had ordered its survey
8. The Dalai Lama permitted foreigners to approach the mountain.
9. Climbers have made several attempts to reach the summit.

10. The second attempt took the climbers a little further.
11. Mallory and Irvine resumed the assault.
12. They never returned.
13. They returned the books to the library.
14. The Swiss expedition arrived to follow the route suggested by the surveying party.
15. The supply of oxygen grows less and less.

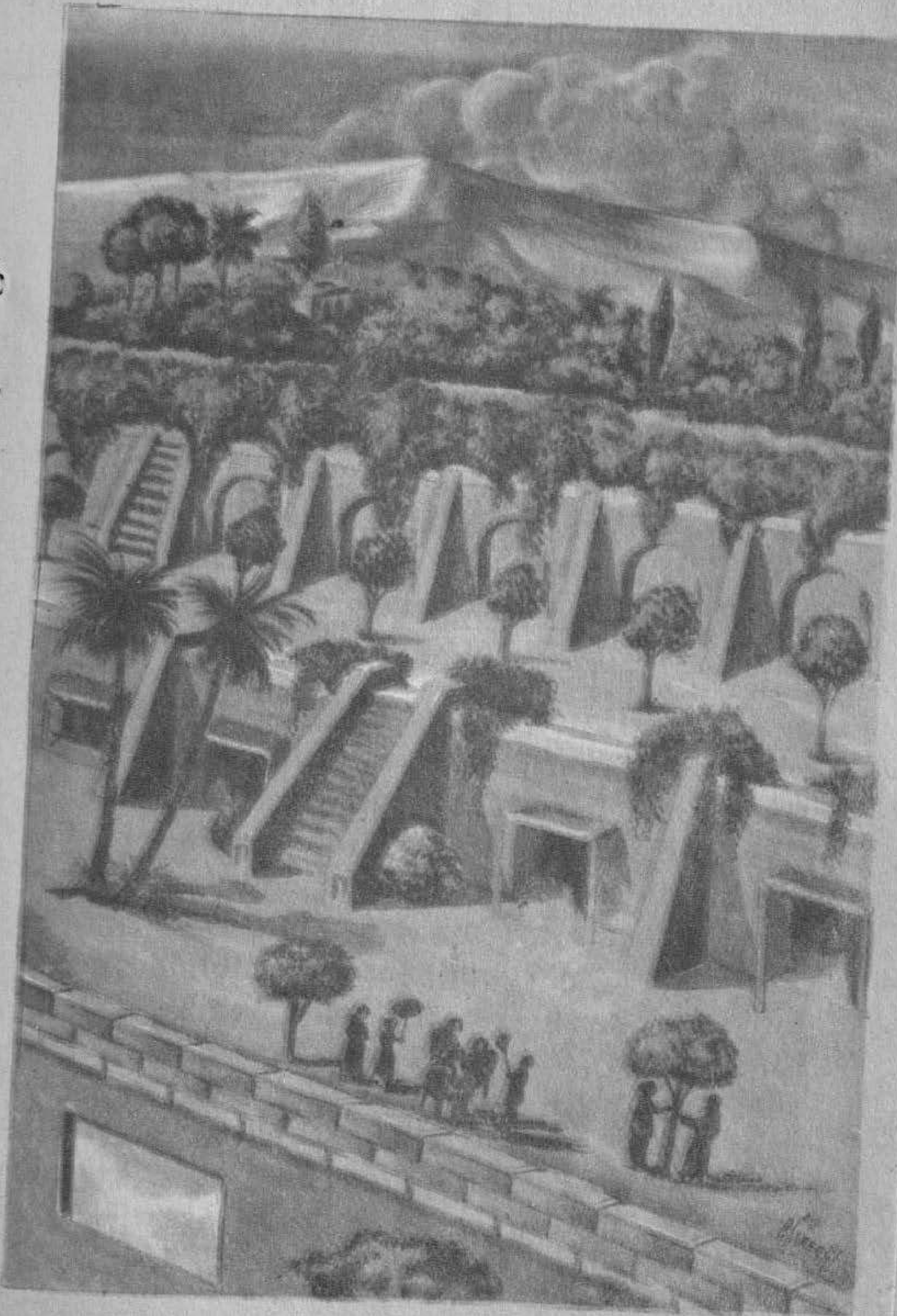
A LETTER FROM BABYLON

Baghdad,
3 August, 1965.

Dear Hassan,

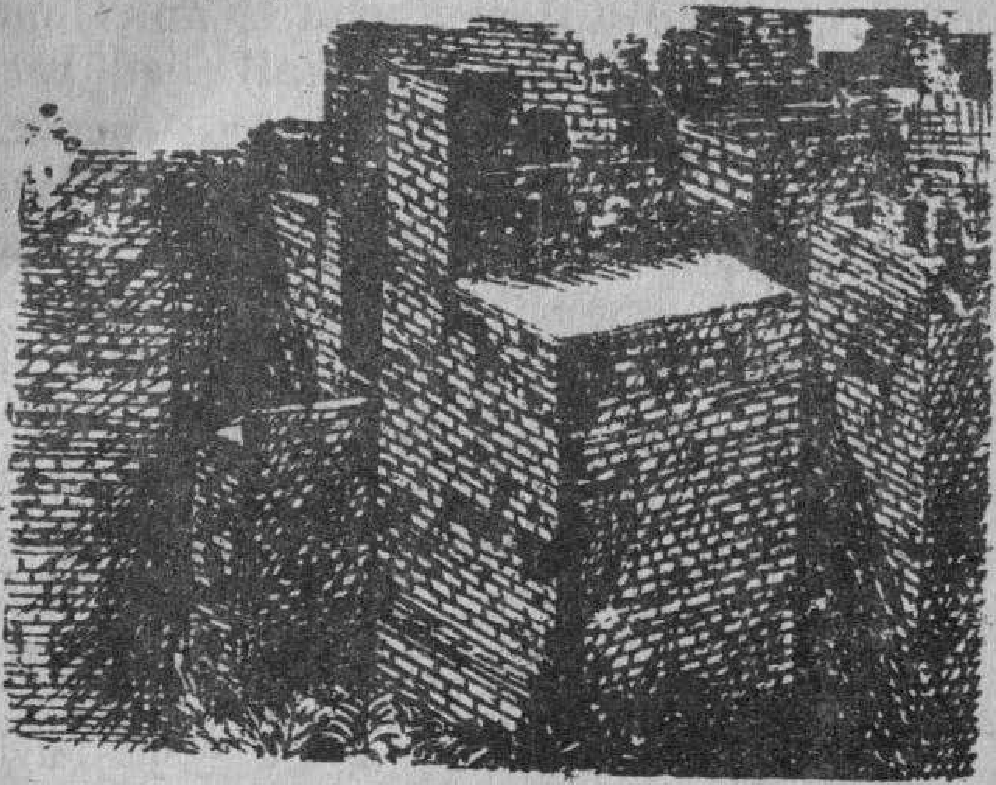
I fly tomorrow morning to Jeddah to visit the Holy Kaa'ba at Mecca, and the Holy Prophet's Mosque in Medina. We spent the last two days visiting the holy places in Baghdad,as well as going round the ruins of this ancient land which was once called Babylonia.

Today I shall tell you something about the once mighty city of Babylon. The valley between the rivers Tigris and Euphrates is called Mesopotamia. Historians have called it the 'cradle of human civilization'. Nearly six thousand years ago, men settled here in cities and each city in course of time became a small kingdom. One of these cities, Babylon, grew and grew until it became the most important city of the ancient world. It was situated on the river Euphrates about seventy miles south of the present city of Baghdad. At the height of its glory Babylon was one of the greatest and most magnificent cities in the world. It was built in the form

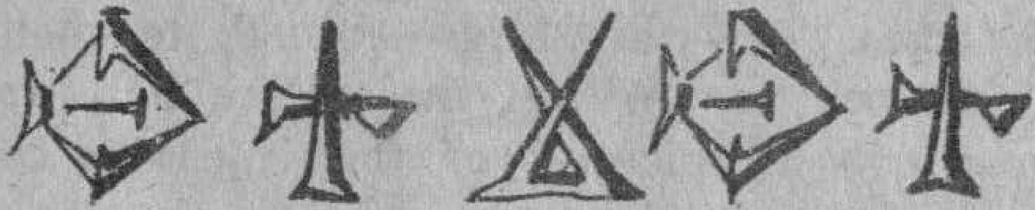


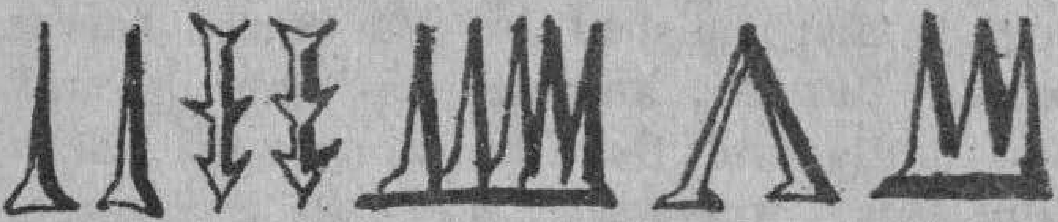
of a square, and the river flowed through the middle It is said to have been 15 miles long on each side. An enormous wall had been built about it to protect it from its enemies. This wall was eighty-seven feet thick and two hundred and fifty watch towers had been built in it where the defenders of the city lived. People entered or left the city through huge gates of beaten brass. The temples of the city were decorated with glazed bricks and tiles picturing scenes from Babylonian history. The palace of king Nebuchadnezzar surpassed that of any former ruler in beauty.

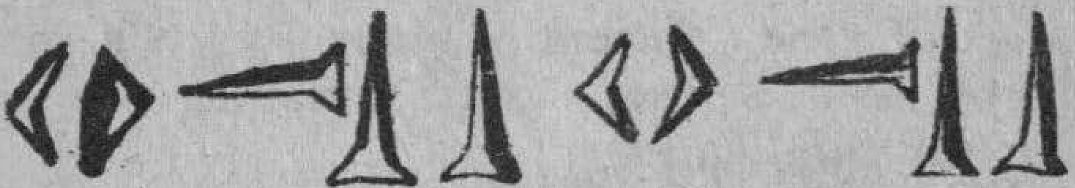
Babylon was famous not only for its magnificent buildings but because it was also a seat of learning, education and art. Scholars digging on the site have discovered rich art treasures and many other interesting objects. Among these are the remains of a school building more than 4,000 years old. The building consisted of a number of rooms, with walls of sun-baked bricks, built about an open courtyard. On the floor were still lying the clay tablets of the pupils, with the exercises they had written on them many centuries ago.



You might wonder what a school was like in those ancient days. Well, the principal study was learning to form the wedge-shaped characters which we call Cuneiform writing. The children in Babylonia had to work very hard to learn how to write. Your alphabet has only a few letters, but their alphabet had about three to four hundred letters. Each pupil was given a tablet covered with soft clay, on which he wrote with a reed pen. When the tablet was filled he could smooth out the marks with a flat stick or stone, or could make himself a new tablet with a fresh ball of clay.







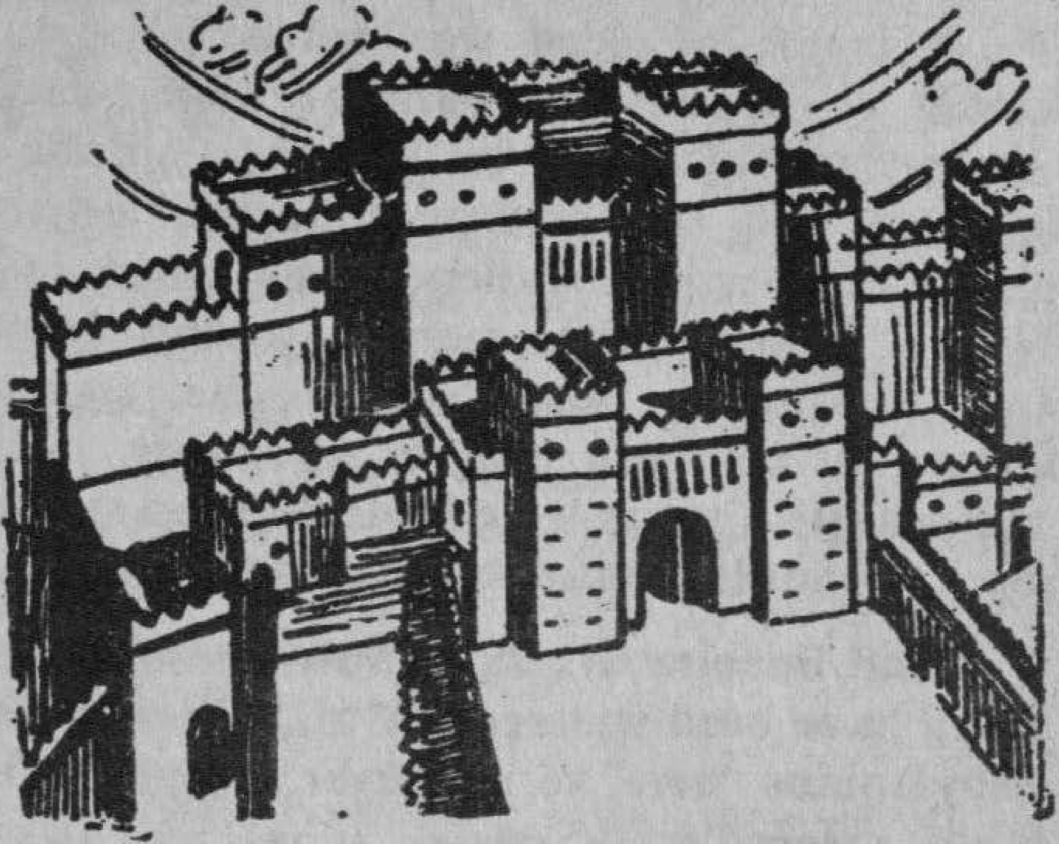
In learning to write, the pupil first made long rows ot single wedges. When he could make the single wedges neatly, the master set him to work on the wedge-groups which form the signs themselves. Then he undertook to write words and phrases and finally whole sentences and quotation.

Emperor Sennacherib, who lived from 705 to 681 B.C., built himself a new capital on the upper course of the Tigris and called it Ninevah. The emperor's palace was a magnificent building that covered an area of

25 acres. It was large enough to shelter 80,000 people. Within the palace hall were long rows of pictures of the emperor's conquests, cut in alabaster slabs. The men in these pictures all look alike, except that the king is distinguished by his curled hair and beard. But the animals on slabs picturing lion hunts and the like were very natural. Literature progressed with art and there is now in museums a great collection of clay tablets which have been discovered in the ruins of the ancient palace of Ninevah. Works of science and literature are all carefully catalogued.

In the garden of the palace were all manner of strange trees including 'Cotton trees that bore wool which was gathered and spun for garments'.

The most famous building of this city, however, was the Hanging Gardens of Babylon. These gardens were constructed by Emperor Nebuchadnezzar to please his queen. Mesopotamia is a flat plain. There are neither hills in it nor tall trees. Queen Anitus came from a hilly country and often longed for her native hills and the tall trees



growing on them. Nebuchadnezzar ordered that a multi-storeyed building should be constructed and trees planted on it to create for the Queen the surroundings of her native land. Stones were brought from long distances and a building was built with them consisting of several terraces or roofs. Each terrace was supported on arches which rested on other arches. Each successive terrace was smaller than the lower one and the whole building gave the impression of a sloping hill. It is said to have covered an area of one and a half hectares and to have risen to a height of one hundred and five metres.

A layer of lead was spread over each terrace to protect the building against damp. On top of this layer of lead was spread a layer of rich soil, and trees, bushes, flowering plants, creepers and trailers were planted in it. Within these gardens were royal apartments and banqueting halls where the emperor feasted his courtiers and other guests. Wide and beautiful stairs were built between the terraces to enable people to go up and down.

Just imagine, Hassan, how those gardens could have been watered ! Well, these ancient Babylonians were very clever people. They built reservoirs or water tanks on all the different terraces and raised the water up to them from the Euphrates by means of 'screws', which were constantly turned by slaves.

It must have been a wonderful scene when leaves and flowers covered the whole building in spring. From a distance it did not look like a hill covered with trees. It really looked like a garden that grew in mid-air. That is why they came to be known as the 'Hanging Gardens of Babylon'. They became famous all over the ancient world. Travellers came to look at them from far off places and the gardens were included among the seven wonders of the Ancient World.

The Babylonians, however, became wicked and cruel and they lost their empire. Babylon soon declined and was, after a while, completely destroyed. For centuries no one knew where these wonderful gardens had been. Scientists were digging in 1903 when they uncovered some ruins which are believed to be those of the beautiful Hanging Gardens of Babylon.

This, dear Hassan, is the story of some of the ancient ruins of this land. When I write to you next I shall tell you something about the Muslim Monuments of Baghdad, once the capital of the great Caliph, Haroonur Rashid.

Until then with love,

Your Father

EXERCISES

A. *Understanding*

1. Where are the rivers Tigris and Euphrates ?

2. What was the valley of these rivers called ?
3. Why do historians call it the Cradle of Civilization ?
4. What was ancient Babylon famous for ?
5. What was a school like in Babylon ?
6. How many characters did the Babylonian alphabet contain ?
7. What kind of paintings were done best in the palace of Nineveh ?
8. What were the most famous buildings of Mesopotamia ?
9. Why were they built ?
10. Why did they get their strange name ?

B. *Composition*

1. Give a brief description of how a Babylonian schoolboy learnt to read and write.
2. Imagine you are a visitor from ancient Egypt to Babylon. Describe briefly the city and any of its buildings which particularly impressed you.

C. *Grammar*

Look at the verbs in the following sentences and note the tense of each :

1. I shall then *fly* to Karachi where I *am looking* forward to seeing you.

a) shall fly—(simple) future.
b) am looking—present (continuous).

2. We *spent* the last two days visiting the holy places in Baghdad as well as going round the ruins of this ancient land which *was* once *called* Babylonia.

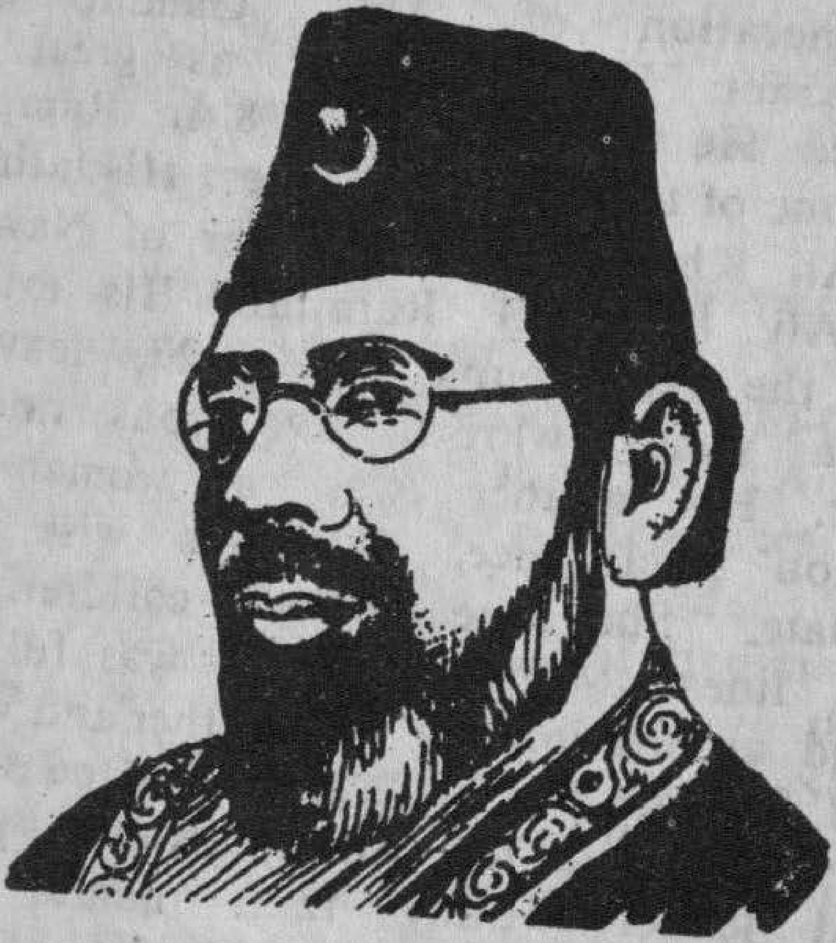
a) spent (simple) past.
b) was called (simple) past.
(passive voice.)

Now pick out the finite verbs from the following sentences and indicate against each the tense and the voice (if it is in the passive voice)

1. The valley between the rivers Tigris and Euphrates was called Mesopotamia.
2. Historians consider it the cradle of human civilization.
3. Nearly six thousand years ago men settled here in cities and each city in time became a small kingdom.
4. One of these cities, Babylon, grew and grew until it became the most important city of the ancient world.
5. It was situated on the river Euphrates.
6. It was built in the form of a square.

7. The wall was eighty-seven feet thick.
8. People entered or left the city through huge gates of beaten brass.
9. The temples of the city were decorated with glazed bricks.
10. You might wonder what a school was like in those ancient days.
11. Your alphabet has only a few letters.
12. There is now in museums a great collection of clay tablets which have been discovered in the ruins of the ancient palace.
13. There were neither hills in it nor tall trees.
14. Scientists were digging in 1903 when they uncovered some ruins which are believed to be those of the Hanging Gardens.
15. This is the story of some of the ancient ruins of this land.

MAULANA MUHAMMAD ALI



Maulana Muhammad Ali is one of the most interesting and attractive figures in the history of the Indo-Pakistan sub-continent. He was one of the great freedom fighters and leaders of the Muslims. He was a true patriot. If he had desired, he could have reached the highest offices under the foreign Government, but he chose to serve his people. This was the great sacrifice that he made

Maulana Muhammad Ali belongs to The generation of Mr. Gandhi and Quaid-i-Azam. He is almost as great as they were. He was born in 1878 in Rampur State in one of the leading families. His father, Abdul Ali Khan, was a courtier of Nawab Yusuf Ali Khan of Rampur. His father died at the very young age of 27, leaving behind a young widow, five sons and a daughter. His mother was a woman of uncommon intelligence. She was wise and affectionate. She educated her children on modern lines. Muhammad Ali was full of love and admiration for his mother and what she did for him and his brothers. One of his brothers, Shaukat Ali, also became a great political leader. Today their names are mentioned together in books of history.

Muhammad Ali received religious education more or less at his own home. It is perhaps still true of some families in Pakistan that they give religious education to their children before sending them to school. But it was particularly true of those days. This laid the foundation of his deep interest in Islam and the Muslims. He thought and wrote about the problems facing the Muslims of the sub-continent. He also worked for the Muslims of the world, particularly the Turks. His services to the Muslims of India are as great and important as are his efforts to achieve freedom.

Muhammad Ali, like his brother, went to the High School at Bareily. From there he went to Muhammadan Anglo-Oriental College, Aligarh, and passed his B.A. standing first in the United Provinces. This achievement impressed his elder brother. In his "Autobiography". Muhammad Ali calls him his "big brother", and says that he was big in every sense of the word. Shaukat Ali was older than him by six years. He was a great cricketer and a student leader. He was, in fact, an important figure at the college. He, therefore, looked upon Muhammad Ali as his "small brother." However, when Muhammad Ali showed great promise, Shaukat Ali, who was already in service, found money to send him to Lincoln's College, Oxford.

At Oxford, Muhammad Ali studied for an Honours Degree in Modern History. His stay at Oxford, just at the beginning of the twentieth century, gave him sufficient opportunity to study the problems of freedom, democracy and world politics. Those were the most glorious days of the British empire and the influence of the British in the world affairs was supreme. He was not carried away by the English culture during his stay in England. On the contrary, he became extremely patriotic. Muhammad Ali did not become servile, instead he became a rebel. He is one of those few who shook the foundations of British rule in the sub-continent.

On his return from Oxford, he joined the State service in Rampur as Chief Education Officer. A little later, he entered Baroda State service. He worked honestly and diligently and proved his worth as a responsible official. But this occupation was not to his liking. He felt that he was better fitted for some other sphere. As we see today, it was a very wise decision that he took. If he had continued in service, we would not have heard of him today as a great patriot and a great Muslim.

Towards the end of 1910, he went to Calcutta and started his weekly paper, *The*

Comrade, in English. This became very popular and people looked forward to reading it. This journal was lively and interesting. It frankly discussed the problems faced by the subject people. Even Government officials thought highly of it because of its elegant style and high standard. Muhammad Ali was soon noted for his command of the English language. He thus became a reputed journalist and spread light among his people.

From 1911 onward, Muhammad Ali wrote in favour of the Turks who were involved in the Balkan Wars. The British sympathies were on the side of the Balkan Allies and not on the side of the Turks. They, in fact, wanted the destruction of the Turkish Empire. In 1912, the capital of India was shifted from Calcutta to Delhi, and with it moved *The Comrade*. In 1913, Muhammad Ali started his Urdu daily *Hamdard* from Delhi. He edited this paper himself. He gave proof of being a journalist of great merit. Through his writings, he worked for the freedom of the country as well as for the welfare of the Muslims. Besides this, he was also working for the good of the Muslims of the world and particularly of the

Turks. The British Government had by now marked him down as an enemy. During the First World War, he was put behind the bars, and a heavy fine was imposed on his papers and his press. Because of this the publication of *The Comrade* and *Hamdard* had to be stopped.

Muhammad Ali himself declared that so far as his faith was concerned, he was a Muslim first and last. This was the leading principle of his politics and it was responsible for the activities of his whole life. Thus, he was associated with the National Congress for about nine years of his life ; he was also its President in 1923. Towards the end of his life, he realized that the Congress was essentially a Hindu organization. He rightly thought that it did not wish to protect the rights of the Muslims. Therefore, at the First Round Table Conference which he attended in London, he made out a strong case for the demands of the Muslims. He also guided the activities of the Muslim League and worked for its success.

The largest Muslim Empire in those days was the Turkish Empire and the Sultan of

Turkey was regarded as the Caliph of the Muslim World or 'Khalifa-tul-Musleimeen". The Turks suffered defeat during the First World War and the Sultan was a puppet in the hands of the European powers. The Ali Brothers started the Khilafat Movement which aimed at keeping the Turkish Empire intact and through it the Turkish Sultan as the Caliph of the Muslim World. This Movement created a great stir in the country and the Muslims rose up against the British Government. At this stage, Mr. Gandhi also started his Non-cooperation Movement which was warmly supported by the Ali Brothers. In fact, these movements merged into one another. The political activity shook the British Government.

Muhammad Ali went to jail at least four times for the sake of his country. He was always prepared to write, speak and agitate for the freedom of the country and that of the Muslims. He was a frank, outspoken and blunt politician. He was honest and fully devoted to his cause. He was bold and fearless.

Muhammad Ali was also an Urdu poet.

He wrote under the pen name of 'Jauhar.' His poetry reflects his deeply religious nature as well as his zeal for the freedom. It shows us how he longed for the achievement of independence. His poetry is extrèmely emotional. He wrote 'ghazals' also.

Muhammad Ali was a great admirer of Allama Iqbal. He rightly thought that Iqbal had done a great service to the Muslims of India and regarded him as a great poet of the Muslim world.

In 1930 he was invited along with other leaders to London to attend the First Round Table Conference. He made a stirring speech in the Conference saying that if he did not achieve independence, he would not return alive to the enslaved country. His prophecy turned out to be true. He died in 1931 in London during the course of the Second Round Table Conference. In accordance with his last wish he was buried in Jerusalem. In that sacred city lie the remains of this great Muslim patriot. May his soul rest in peace!

EXERCISES

A. *Understanding*

1. What do you know of the early life of Maulana Muhammad Ali ?
2. How did religious education influence his later life ?
3. Where was he educated ?
4. How did his stay in England affect his life ?
5. Give an account of his early career.
6. What do you know about The *Comrade* and the *Hamdard ?*
7. What was their policy ?
8. Why did he feel dissatisfied with the Indian National Congress ?
9. What part did he play in the Khilafat Movement ?
10. Relate the circumstances in which his end came.

B. *Composition*

1. imagine you are the President of a meeting held in memory of Maulana Muhammad Ali. How would you introduce the personality of Maulana Muhammad Ali? Write about two or three paragraphs.
2. Imagine you are Maulana Muhammad

Ali. You are making a speech at a meeting of the Muslim League on "Why I left the Congress". Write two paragraphs.

C. *Grammar*

Look at the groups of words below:

1. Ahmad wrote a letter.
2. When Ahmad wrote a letter.
3. If Ahmad writes a letter.

No. 1 makes complete sense, as you can see for yourself. Though 2 & 3 have each a word more, they do not make complete sense and they cannot be called sentences. Sentences beginning with 'If' or 'When', must have *at least* two verbs.

When Ahmad wrote a letter, he asked me for the address.

If Ahmad writes a letter, he will forget to post it.

Sentences beginning with 'if' usually follow the following patterns:

a—If Ahmad writes a letter, he will forget to address it.

b—If Ahmad reads this lesson, he is sure to make many mistakes.

c—If Ahmad has not done his homework, he will have to stand in class.

d—If Muhammad Ali had continued

in service, we would not have heard of him today.

i.e., if the first verb is in the present the second verb can be either in the simple present or the simple future (a, b, c.)

(ii) If the first verb is in the past perfect the second verb is in the future perfect (d).

I. Now complete the following sentences by inserting suitable verbs:

1. If it ________ (to rain) on time the crops ______________ (to be) good.
2. If we ______________ (to be) late for school we ____________ ____________ (to punish) by the teacher.
3. When you ___________________ (to do) your work you ______________ _______ (to go) and play in the ground.
4. If we _____________ ________ (to prepare) our lessons we ______________ _______ (to do) well in the examination.
5. If the postman __________ (to deliver) the letter at the wrong address he ___________________ (to fine) by the postmaster.
6. If we _________ not _________ (to hurry) we ____________ (to miss) the train.
7. When crows __________ ____ (to caw)

guests usually ______ (to come).

8. If you ______ not ______ (to help me, I ______ (to drown) in the pool.
9. If my brother ______ (to find) your wallet he ______ (to be) sure to return it to you
10. When I ______ (to reach) home my father always ______ (to enquire about my home-work.

II. Make five sentences beginning with "if and another five beginning with 'when'

THE CHILD AT PLAY

Where go the boats?
Dark brown is the river,
Golden is the sand.
It flows along for ever,
With trees on either hand.

Green leaves a-floating,
Castles of the foam,
Boats of mine a-boating—
Where will all come home?

On goes the river
And out past the mill,
Away down the valley,
Away down the hill.

Away down the river,
A hundred miles or more,
Other little children
Shall bring my boats ashore.

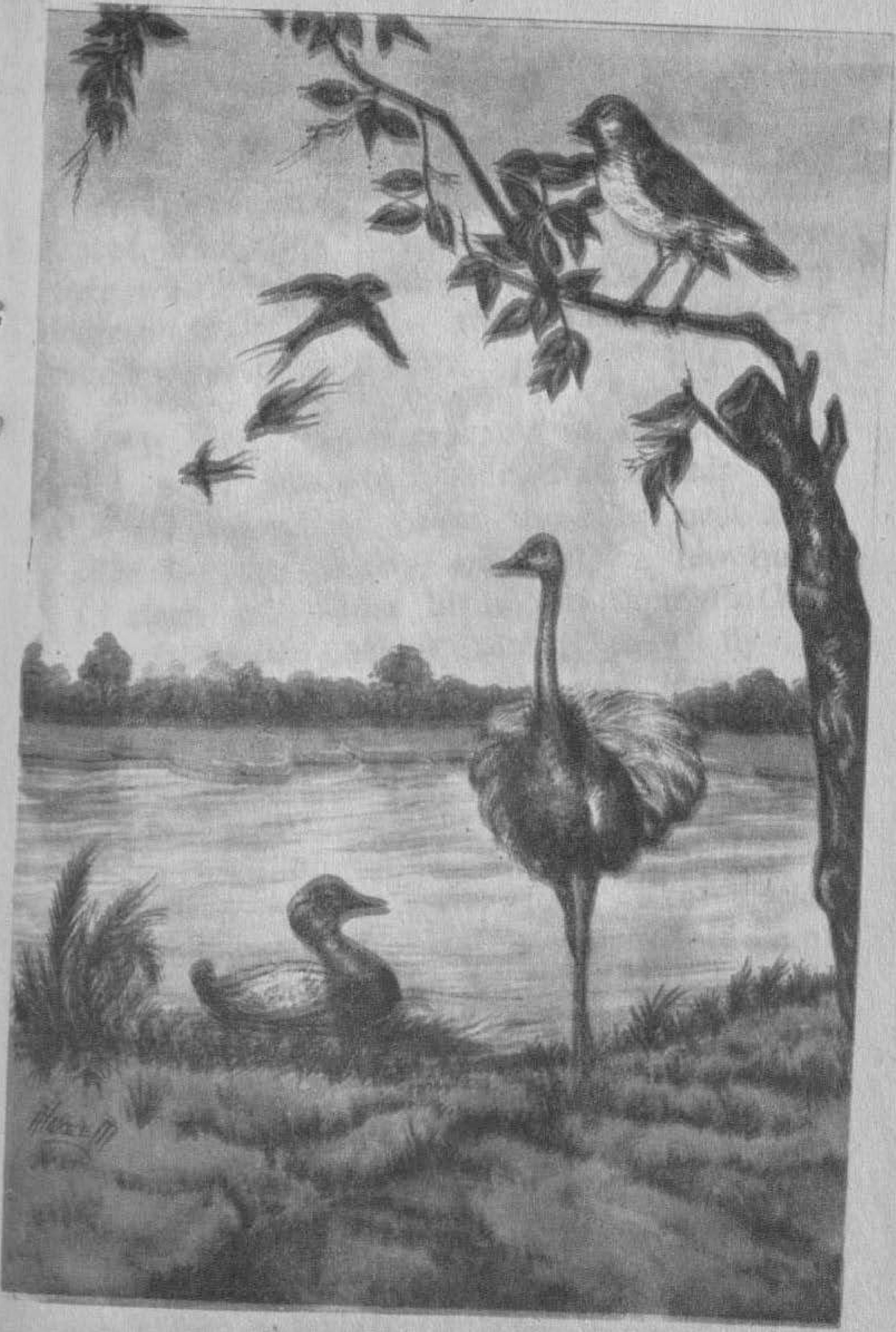
(R. L. Stevenson)

BIRDS

Birds are two-legged, warm-blooded, feathered animals. There is a very wide variety of them, and they live in deserts, in dry grasslands, in hilly regions, in marshy tracts, and in water.

Birds are seen in motion from early in the morning till late in the evening, in town and country. They hop from one wall to another and from one branch of a tree to another. They are in search of food in fields and bushes. They are seen swimming or diving in ponds and lakes. They fly overhead in the sky. But these are day birds, like sparrows, crows, doves, pigeons and parrots. There are some night birds, too, like owls and bats that are seen flying about from nightfall till dawn.

There are about 86,000 kinds of birds, and there are millions of each kind. Most of them can fly. This they do with their wings. There is a saying that one can tell a bird by its feathers, and it is true. For, the feathers of water birds, desert birds, marsh birds and mountain birds are all



different. Penguins are seabirds of the southern shores, and they have feathers which cover their whole body like scales. Ostriches are desertbirds of Africa and Arabia, and they have bare patches of skin.

All birds lay eggs, and most of them build nests in which they hatch their eggs. A great many of them use the nest as a cradle for the young, but only a few build it to sleep in. Most birds use their feathers as their beds. About sunset they fly to woods or bushes where they can perch on twigs or branches. They then settle down, put their heads under their wings, and bury their beaks up to the nostrils under the feathers. Thus rolled up like a ball they go to sleep. Some water fowl like ducks, geese and swans feel safest in the middle of a pool and sleep there. Long-legged birds like storks and cranes often sleep on one leg, drawing the other up into their feathers. Woodpeckers rest by clinging in a vertical position to the bark or hollow inside of a tree.

Each kind of bird has its own way of making a nest. Most of them go out and search for material for their nests, although ducks, swans and geese use whatever material is at hand –dry grass or leaves. They cover it with their own soft feathers to make it comfortable. Eagles build nests of twigs, and swallows build nests of mud. Woodpeckers dig holes in the trunks of trees to live in. Cuckoos do not build a nest; they lay eggs in the nests of other birds that unknowingly hatch them and rear their young. Weaver birds build their nests with wonderful skill, and these hang like long gourds. They have two chambers; the upper one is for eggs. and the lower is a tunnel-like passage.

Each kind of bird has its own diet Geese eat grass and grain. Parrots live on berries and green fruit, and pigeons are grain-eaters: Swallows and swifts catch flying insects in the air, and woodpeckers tap and dig into the tree trunks for insects that live beneath the bark. Then there are meat-eating birds, and these are of two kinds, predators or birds of prey and scavengers. Predators, like eagles and hawks have sharp beaks and strong claws, and they kill for food. Scavengers, like vultures and gulls, eat dead animals and serve as cleaners of the earth. Some other birds, such as herons and pelicans, fish for their food. They stalk along the sea shore or dive from the air. Crows, gulls and many other birds eat the eggs of other birds and feed their own young on them.

Birds can be distinguished by their feathers, and frequently males are more colourful than females. Birds of Paradise are the most beautiful birds in the world. They are found mostly in New Guinea and neighbouring islands. They are rich in orange, yellow, green, blue and red of many shades, and have soft, velvety plumes which are long and of peculiar shapes. Like peacocks and turkeys, they dance and display their charming plumage.

All kinds of birds prefer surroundings where they find food to their liking and where they can build nests. Those that spend the whole year in the same region are called residents, and those that move from one region to another are called migrants. These go north in the spring and south in autumn, or fly from the plains to the hills or from inland to the seacoasts. Some birds travel only a few hundred miles while others travel as much as 10,000 miles twice a year They cover such a long distance because it is so severely cold in the northern regions that food becomes scarce and water freezes.

It is amazing how certain birds cannot fly and certain others fly extremely fast. The ostrich is the largest living bird today. It cannot fly, but it can run as fast as 30 miles per hour. Many small birds fly between 20 and 40 miles per hour and humming birds and swifts fly even faster. It is even more amazing how birds find their way to the same far-off places which they visit year after year. For those that travel by day the sun seems to serve as a guide ; because if it is overcast, they go off in all directions. However, there are migratory birds that travel at night, and one wonders how they get to a certain place or fly in a certain direction.

Almost all birds have extremely good eyesight. They can easily pick out almost invisible things in the air and on the ground. Moreover, like lizards and snakes, they can move each eye independently. With one eye they can look up and behind while with the other, they can look down and ahead. But owls' eyes are like men's because they both look in the same direction. Similarly, all birds have a strong sense of hearing Ravens, parrots and minas can even "talk". This is because they hear and repeat words which men speak.

All these facts about birds are interesting but perhaps the most interesting fact is that each bird has a language of its own to speak to others of its kind. They chirp, they twitter, they coo, they crow, they caw, they cackle, they quack, they screech, they hoot, they hum, and they sing. The air is alive with many voices. Birds are the music of nature. The earth would be dumb without them.

EXERCISES

A. *Understanding*

1. What are birds ?
2. How do their feathers help them ?
3. Where and how do they sleep ?
4. What do you mean by predators and scavengers ?
5. Why are Birds of Paradise the most

beautiful in the world ?
6. Where is New Guinea ?
7. What are residents and what are migrants ?
8. How does a bird find its way ?
9. Why do birds see better than men ?

B. *Composition*

1. Say how birds build nests.
2. Write a note on the food they eat.
3. Describe some of the more interesting facts about birds.
4. If you have a bird as a pet, write a short paragraph about it.

C. *Grammar*

You know that a verb is a 'doing word' and usually indicates some action A sentence must have a verb. But there must always be somebody or something who does the action. This doer' of the action is called its subject. So a sentence must have a subject as well as a verb. This subject is a noun or a pronoun. The verb in a sentence must always agree with its subject. Sometimes a verb changes when the subject is changed from singular to plural or the other way round like :

A *boy is happy* when *he is* playing.

Boys are happy when *they are* playing.

This is all very simple and you already know it well. But sometimes it becomes difficult to decide whether a sentence has a singular subject or a plural and there we make mistakes about two verbs. Let us look at the following :

1. Only one boy was absent today.
2. One of the boys was absent today.
3. None of the boys was absent today.
4. Many boys were absent today.
5. Many a boy was absent today.

Sentences 1 and 4 are quite simple. In case of 2 and 3 you must remember that 'one of' and 'none of' always take a plural noun but a singular verb. The subject of the verb which follows is *not* the noun before it, but 'one' or 'none' (i.e., no one). 'Many a' always takes a singular noun and so a verb to agree with the singular subject.

I—Now fill in the blank spaces with suitable verbs :

1. Many boys——————reading books.
2. Many a boy——————fined for being late last week.
3. None of the batsmen——————able to score a century.

4. One of the balls————————hit for a four.
5. Many of the books in the library ——————old.
6. Many a brave boy————————to help others.
7. None of the buses————on time these days.
8. One of the flowers——————changed its colour.
9. Many streets in Lahore——————been repaved.
10. Many a bold man——————————gone out in search of adventure.
11. None of the books——————————available.
12. One of the rooms————————decorated for the birthday party.
13. Many lovely flowers————————in the spring.
14. Many a great deed——————————done by ordinary people.
15. None of the programmes on T.V ——————————————————on time this evening.
16. One of Robin Hood's men———————called Little John.

17. Many important people——— coming to our annual school Play.
18. None of the sums——————right today.
19. One of the sums——————so difficult, that everybody got it wrong.
20. Many a lovely bird which—————— seen in spring——————away to the hills in summer.

II—Make five sentences beginning with 'one of' and using some form of the verb 'to be'.

SOMETHING ABOUT YOUR HEALTH

It is a pleasure to watch young boys and girls. They have innocent, charming faces and this is what appeals to older people. Poets have sung of children and of young folk. It is a great joy to be young.

There is a famous proverb that a healthy body has a healthy mind. Young boys and girls like to read stories and even serious books. They enjoy music and painting pictures. But, above all, they like to play. This keeps them healthy as well as happy. Playing games and taking exercise at this age is one of the joys of life. Boys start playing cricket and badminton. They will take to more difficult games like hockey and football later. 'Kabaddi' and "gulli danda" are also popular among our boys. Girls play their own games, for example, skipping with a rope. Some indoor games, like table tennis and cards, are very interesting. They are played for fun.

There are many advantages in taking exercise in the open. We move in the fresh air and sunshine, which are the blessings of

Nature. We breathe quickly and our blood circulates more rapidly in our body. Those who play games regularly, have bright faces. Taking exercise helps the body to grow and our limbs acquire a proper shape. Exercise helps us to keep fit and makes our figures graceful.

Exercise can be taken either outdoors or indoors, depending on where you live. You can jump and do physical jerks to your body in various forms whether you are in an open field or in your own room. But it is always better to take exercise in the open air. However, if that is not possible, you should at least take exercise indoors. You can obtain guidance from your physical instructor at your school.

Games teach us co-operation. We get the opportunity to mix with others and they teach us how to make friends. When we play a game, we play for our team and not only for ourselves It has been said that the battle of Waterloo was won on the playfields of Eton, that is, the British won because of the sense of discipline they had developed when they were boys on the playing fields of Eton. It is our tradition that we Muslims look after our bodies properly and develop a sense of discipline. Muslim scholars and poets were often good riders and swords men.

When you are young, you should also take good care of your eyes. Reading and writing put a lot of strain on our eyes. Eyes are the gateways of knowledge. We see with our eyes the world in which we live. We see various objects and we see their colour and beauty. We should take every possible care of our eyes. Every morning we should wash them with cold water. In summer, we can easily wash our eyes each time we take a bath. In the winter, we should wash them when we wash our face in the morning. It is dangerous to expose our eyes to glare, whether of the sun or of snow of the mountains or of electric bulbs. During the hot summer days it is advisable to use sunglasses at midday when the glare of the sun is strong.

We must always study in a well-lighted place. The light should come from the left-hand side. If we use a table lamp, we should place it on our left and not our right. Doctors also advise that young boys and girls should not read at a stretch for more than three hours. The same care should be taken when we are watching the television. We should rather miss certain programmes than strain our eyes. Young boys and girls like to sit close to the television set. This should be avoided. They should sit at a distance of at least 15 feet from the TV set. If we ignore these instructions we may have to use glasses at early age.

Our teeth are also very important to us. The number of teeth in each jaw is sixteen, which includes three molars on each side of the jaw. They play a very important part in the digestion of food. The food is masticated or crushed to pieces by the teeth. This is the first stage of digestion,

Dentists advise us that we should clean our teeth every morning before we have our breakfast. It is better to use a soft or medium brush, and not a hard brush. Parents usually teach their children how to brush their teeth. The brushing should be thorough but not hard, and should not last for more than a couple of minutes. When brushing the lower set of teeth, we apply the brush upwards, and downwards while brushing the upper set. We should do the same while brushing the inner side of the teeth. After each meal, the teeth should be thoroughly rinsed with water. A tooth pick is always helpful. Good, healthy teeth help our digestion.

Fresh and clean skin shows that the body is healthy. Keeping it clean keeps us healthy. It protects us from heat and cold. It also protects us from danger because it is a very sensitive part of the body. We at once come to know when an insect tries to hurt us.

Our skin contains three kinds of glands. One kind of gland, which is small, is scattered all over the body. These secrete or give out perspiration. Perspiration is both visible and invisible. Sometimes we may not feel it. During winter we do not realize that we perspire, since it is mostly invisible. But in hot summer days we perspire a great deal and drops run down our face, arms, legs and other parts of the body It is, therefore, necessary to take a bath at least twice a day during the summer and the rainy season. We should not use powders and face creams unnecessarily. Prickly heat powder, however, is useful in summer. The hair gives some protection to the body, particularly the skin. A hair cut makes us look tidy and smart.

If we wish to enjoy good health, a balanced diet is necessary. We should take our meals, breakfast, lunch and dinner at regular hours. Young boys and girls need to take milk at four or five in the evening in addition to these regular meals. In summer, they may drink "lassi" or squash, if they do not want to drink milk. We should avoid eating anything between meals.

A balanced diet normally consists of milk, eggs, bread, vegetables, fruit, sugar and salt. They contain all the proteins, fats, carbohydrates, which are necessary for the growth of the body as well as for keeping good health Simple inexpensive meals may prove to be better than expensive foods. For example, green vegetables and fruits are really very nourishing and fortunately they are cheap. However, milk and eggs are complete food and the young boys and girls should eat them in sufficient quantities. Overeating should be avoided. Being overfed is more harmful than being underfed. Students do not need an extra intake of food. But those who do a lot of physical work or exercise or play games for long hours need extra food. Strong tea should, as far as possible, be avoided at this stage. It may do you more harm than good.

Good health depends upon regular exercise and eating at regular hours. Regular habits will keep young people healthy as well as help them grow into fine men and women. Such people will also be mentally healthy and are likely to be very bright. Young boys and girls will be an asset to their nation, if they look after their health and develop regular habits.

EXERCISES

A. *Understanding*

1. Why do boys and girls play various games ?

2. What are the advantages of taking exercise ?
3. What does the playing of games teach us ?
4. What should we do to protect the eyes ?
5. How can we protect our teeth ?
6. What is the function of the skin ?
7. Why should we take a balanced diet ?

B. *Composition*

1. Give a pen portrait of a boy with regular habits. Describe his daily routine with regard to the following:
   Diet, eyes, teeth, taking exercise, sleep, recreation.
2. Also, give a pen-portrait of a boy with careless habits with regard to the above.

C. *Grammar*

Look at the verbs in the following sentences and note their tenses :

1. They *start* playing more difficult games when they *grow* older.
2. We discover how people lived in those times.

3. It is clear from the above that the capital continued to move from south to north.
4. They *will enjoy* listening to music but above all, they *like* to play.
5. We shall also see how houses were divided into chambers
6. We should be able to miss certain programmes so that we do not strain our eyes.
7. It *was* said that the battle of Waterloo *was won* on the playfields of Eton

Each of the above sentences has two verbs. When there are more than one verb in a sentence they follow a certain rule which is :

If the main verb is in the present or the future tense the other verbs can be in any tense – past, present or future (sentences 1 – 6.)

But if the main verb is in the past tense, the verbs which follow should also be in the past tense. (Sentence 7).

Now, change the verbs in the following sentences to the past tense :

1. We breathe freely and our blood circulates more rapidly in our body.
2. Those who play games regularly have

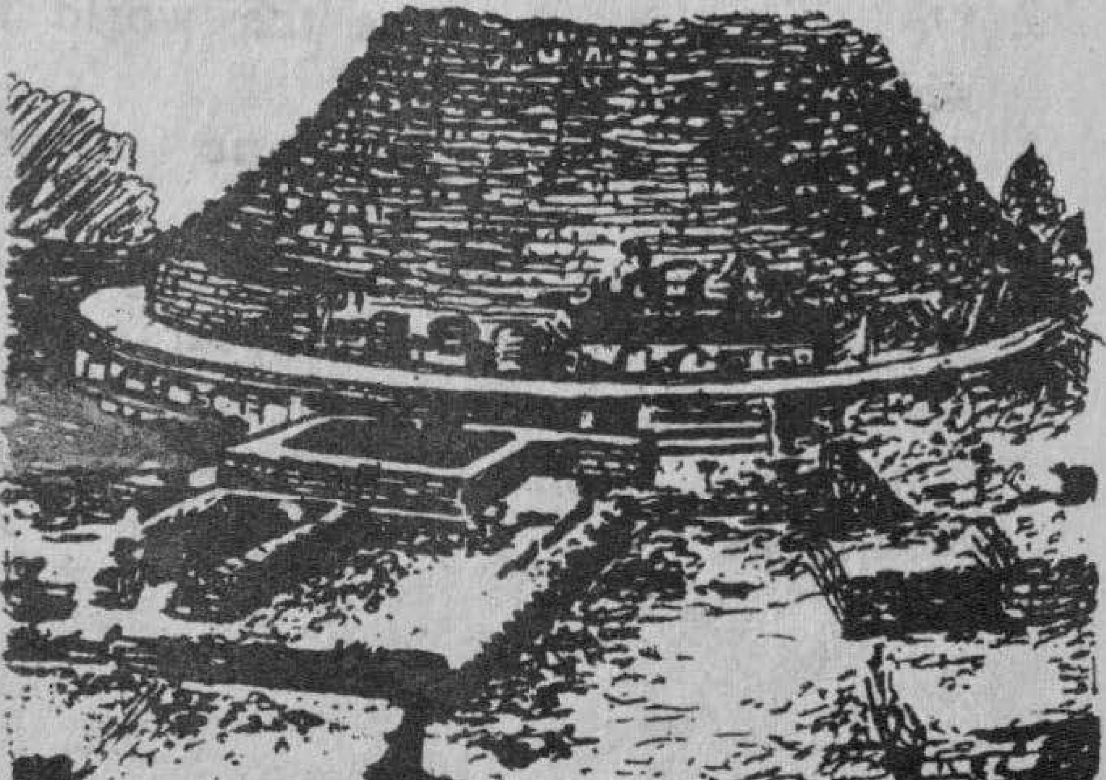
rosy cheeks.

3. Exercise helps us to keep healthy and makes our figures beautiful.
4. We get the opportunity to mix with others and they teach us how to make friends.
5. When we play a game we play for a team and not for ourselves.
6. It is our tradition as Muslims to look after our bodies properly and develop a sense of discipline.
7. We see with our eyes the world in which we live.
8. We see various objects and admire their colour and beauty.
9. The number of teeth in each jaw is sixteen which includes the molars.
10. Good, healthy teeth help our digestion; clean, shining teeth add to our good looks.

TAXILA

Taxila is situated about twenty miles from Rawalpindi. It is one of the oldest historical sites in the world. The history of this period has been recorded in the stones which survive in the form of ruins and beautiful objects. They speak directly to us.

Taxila is situated in a pleasant valley, with an ample supply of water and food. It lies on the highroad that links the rest of the Indo-Pak sub-continent with Peshawar and yet further with Central Asia. The ruins of Taxila are scattered in about half a dozen



places. They are called Bhir Mound, Sirkup, Sirsukh, Jaulian and Jandial. They are situated at short distances from one another and are spread over 12 square miles. At the time of Alexander's invasion (326 B.C.), it was a great and flourishing city, and was the principal city of the region between the Indus and the Jhelum. Asoka developed it further and it became one of the greatest intellectual centres during his reign (273–232 B.C.) During the second century B.C., it was rebuilt by the Greek Scythians on a new site (Sirkup), the oldest site being Bhir Mound, and again after a century or so by their Parthian successors. The Kushans rebuilt it once again at the end of the second century A.D. at another site (Sirsukh). Ultimately the Huns destroyed it in the middle of the 5th century.

As it is clear from the above, the capital continued to move from the south to the north. The ruins that we see today are a series of successive capitals, covering an area of about 12 square miles. It was a leading seat of learning, for both Hindus and Buddhists, for centuries. It was one of the few leading universities where students came from all over the country as well as from Central Asia. They came to acquire knowledge and receive enlightenment. Princes also came here to sit at the feet of great saints and teachers.

A visit to these ruins gives us a clear idea of one of the ancient world civilizations. We find out how people lived during those times and how they built their cities. We also discover how they planned their cities and their houses. The cities (today in ruins) have roads, streets, lanes and bylanes. The houses are divided into chambers and rooms. The cities are provided with wells and drains. The outstanding features of these cities are their stupas and monasteries. All this makes a very interesting study. It carries us back to a very old period of history. It is fascinating to see how greatly the people of those times had developed the art of living.

If we go to Bhir Mound, we shall see the ruins of different buildings, including a Pillared Hall, and a small square. We will also see how the houses were divided into chambers. We get an idea of the wells that they constructed and the drains that they built. This is the original site of Taxila and it was here that Taxila was built for the first time long ago.

The city at Sirkup, it seems, was differently planned. There is a long main street, on both sides of which there were shops, shrines and palaces. The ruins show that the city had a rectangular plan like that of the old Greek cities or of a modern American city. The contrast with the older Taxila is interesting.

Other cities like Sirsukh and Jaulian have also been excavated. The excavations reveal to us that these cities had strong fortifications around them. They were made to guard against possible enemy attacks. In the cities there were palaces for the ruling classes and all sorts of houses for the rest of the population. The royal palace and the citadel were usually built in the middle of the city on a flat-topped mound. We can still see the wooden legs of a throne covered with copper sheeting. These palaces have various Halls, for private audience as well as for public business.

Apart from palaces, the most important buildings of these cities were stupas and monasteries. Stupas are the religious temples of the Buddhists. A stupa stands for the original Buddhist shrine in which were placed the Buddha's relics and ashes. A stupa resembles a double cone. It has numerous statues of the Buddha in different poses. The usual one is of the Buddha when he had attained bliss in spiritual life. The Buddha was a great prince who left his house to seek spiritual light and find a solution for the misery of Man in this world. He left his kingdom, his wife and his child; in short, he left this world for a higher one. He also benefited thousands of people by showing them the path of real wisdom and happiness. All these statues of the Buddha depict the stage through which he had to pass, but most of them show him in his spiritual glory.

Monasteries were built to provide accommodation for the monks who were the spiritual heirs of Buddha and had devoted their lives to seeking light and spreading it among others. They lived an extremely simple and saintly life. These monasteries also had rooms and halls for teachers and pupils who were engaged in higher learning. Taxila made an ideal site for a great university to which pupils thronged from all over the country.

On the walls of the buildings at Taxila were carved the images of singers and dancers, beautiful women and brave men. When we visit Taxila we can see these figures, and the figures of men and women engaged in the daily business of life. Lions and other animals have been carved in stone and clay. We can also see at Taxila the temple of the Eagle, which is Babylonian in design.

The most important attraction today at Taxila is the Museum. It is one of the most important Museums in Pakistan. Its historical value is no less than that of the Lahore Museum. It is divided into many sections. The most important section is the one which contains statues and slabs with carved figures. These are of a high standard. They show the spiritual and artistic greatness of the Gandhara art, as it is called. These figures have been made in hand clay, cement and plaster. They show that the crafts of these times were also highly developed.

Besides these it interests us to see different objects of iron, copper, bronze and lead. There are utensils of all sorts. There are agricultural implements which throw light on the agricultural methods of those times. There are weapons which were used in battles and wars. We see those different objects and articles of ordinary daily use made of stone or iron or copper. All this explains to us how the people in those days went about their daily lives.

A great many decorative articles have been dug out of the ruins. Ornaments have a particular attraction for girls and women. It seems that some of the designs of the jewellery we see today were also known then. Finger rings form the most attractive part of the section. There are other articles of decoration, too, like beads and strings made of ivory and shells. Glasswork is no less impressive.

This account shows us in detail how

people lived in those times. This covers a period of almost one thousand years. They were a highly civilized people who took a great interest in the arts. But their greatest concern was, of course, with spiritual and moral well-being.

EXERCISES

A. *Understanding*

1. How do we know that Taxila has a long history behind it?
2. What is the geographical position of Taxila?
3. How is it spread out?
4. Why was it important in the Hindu and the Buddhist periods?
5. Describe some of the important ruins of Taxila.
6. What do you know about stupas?
7. Why were monasteries built round these buildings?
8. What attracts us most at Taxila these days?
9. Describe some of the objects you can see there.

Composition

1. Write a letter to a friend describing

your trip to Taxila.

2. Write an essay on the Taxila Museum.

C. *Grammar*

a) You have learnt that if the main verb of a sentence is in the past tense, the verbs which follow are also in the past tense. There is, however, an exception to this rule. If the other part of the sentence describes something which is true for all times, its verb should be in the present tense, for example:

The teacher *told* us the famous proverb that a healthy body *has* a healthy mind.

b) When you are changing verbs from the present to the past tense and there are helping verbs in a sentence, it is enough to change the helping verbs :

'will' changes to 'would'
'shall' " 'should or 'would'
'can' " 'could'
'may' " 'might'.

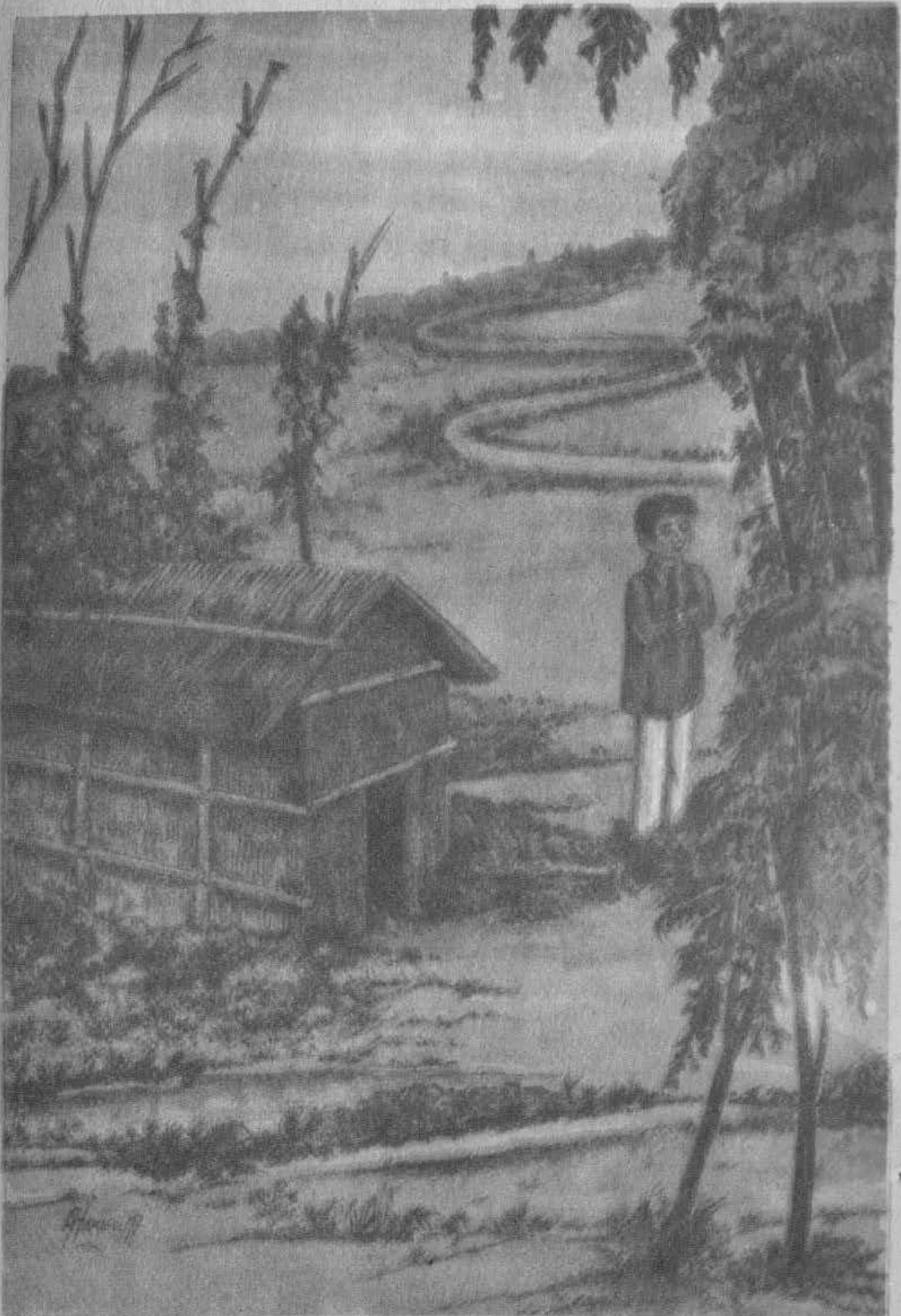
'must' has the same form for the present and the past. But

Now change the tenses of the verbs in

the following sentences, to the past :

1. We move in the fresh air and sunshine which are a blessing of Nature.
2. You can jump and do physical jerks whether you are in an open field or in your own room.
3. Dentists advise us that we should clean our teeth every morning, before we have breakfast.
4. Young boys and girls can be an asset to their nation if they look after their health.
5. We know at once when something hurts us.
6. They contain all the vitamins which are necessary for the growth of the body
7. It is not easy to read what is written on the pillars which emperor Asoka built in the area.
8. It lies on the high road that links Pakistan with Central Asia.
9. The ruins that we see are a series of successive capitals.
10. If we go to Bhir Mound we shall see the ruins of various buildings.
11. We also see these figures when we visit Taxila.

12. We can also see at Taxila the temple of the Eagle which is Babylonian in design.
13. They show the greatness of the Gandhara art, as it is called.
14. There are agricultural implements which throw light on the agricultural methods of those times.
15. The most important section is the one which contains statues and carved figures.



LALLAN, THE OUTCAST

It happened over three hundred years ago in the district of Nadia in Bengal.

Lallan Chandra was a pleasant-looking, gentle-hearted boy with large reddish-brown eyes.

Lallan liked to be alone, and loved to be in the open. He watched the morning light as it broadened and spread over tall, green grasses and vast, yellowish-green paddy fields. He observed the evening shades as they gathered and crept over the world, covering it with a black cloak. He listened to the bells ringing in the red temple with steeples of gold where men bowed before idols of stone, and to the muezzin's call to prayer as it arose from the ancient mosque with two minarets and a dome in the coconut palm grove.

Lallan longed for things tender and bright. His heart beat faster when he saw butterflies flap their colourful wings noiselessly, sparrows hop from branch to branch, or ring-doves coo and peck in the bushes. For hours he stood gazing on the current of the stream with the countless little eddies and whirlpools, which continually appeared and disappeared. He often said to himself, "Where does this water come from and where does it go ?"

Lallan remained there till late in the dark. He looked up into the black sky, stood puzzled and lost, and wondered at the sight of stars.

Lallan was calm and glad when the sun shone bright, the breeze blew fresh, and the sky sparkled clear. But as the weather changed from fair to rough, he began to feel restless. Cloud, rain, or hail threw him into a fright. At the first sign of an approaching storm, he ran indoors. Huddled up he sat, as the downpour beat on the roof and the walls. At every peal of thunder he trembled, and at every flash of lightning he went a shade paler. When at last it cleared up, a great weight seemed to be taken off his heart Anxiously he went out of doors again. Tall grasses were blown down. Trees were uprooted. Boughs were broken. Birds were lying dead in the mud. He thought of the butterflies, sparrows and ring-doves, and looked horror-stricken. The beautiful things that he loved lay in pieces before him. A wave of dull pain rose from his heart, and his bright eyes grew dim with tears.

However, once again the sun shone bright, the breeze blew fresh, and the sky sparkled clear. Lallan's spirit revived.

Years rolled by, with their weathers, fair and rough, bringing Lallan his happy and unhappy hours.

Lallan was now grown up. Another year passed. Winter was gone, and spring was in the air. The whole countryside was lit up with blossom and flower. Everything around charmed Lallan.

One afternoon, as Lallan looked towards the mosque with its minarets and dome in the palm grove which was echoing with the muezzin's call, he felt as if he was all on fire. Then a thick haze arose before his eyes and seemed to spread everywhere. He hardly saw his way. He stopped by the steps of the temple with its ringing bells and idols of stone. Then he came back home with unsteady steps and lay down on his bed.

Lallan was feeling pain through his whole body. He had a high fever and big pimples all over his skin. He heard the whisper: "It's small-pox", and even though he was unable to think clearly he felt a deadly shiver creep into his soul.

Lallan's relatives came, his neighbours came,and the headman came. They did not go near him because his disease was catching. They thought there was no home for him, and they called in the old Pandit from the red temple. He said, "I remember him well, for it was I who named him Lallan Chandra. He was born under an unlucky star. Poor thing! A curse to himself and to others. Headman, make the village safe for others."

Four Shudras were ordered to come up. They threw a heavy covering over Lallan, and carried his charpoy far away from the village to a deserted hut by the stream. They left him there near the mosque in the palm-grove, and returned. Then they set fire to

Lallan's dwelling. Soon it was a heap of rubble and ashes. The village was now made safe from Lallan.

Lallan hardly knew what had happened. He was unconscious most of the time. He lay there torn between life and death. Around him the gay birds flocked, the humming bees swarmed, and the labouring ants rushed. Above him the young leaves rustled and the blossoming branches waved. But Lallan did not see, hear or smell. He lay unconscious of the vast riches of spring.

What was this tall figure, veiled in white, bending over the dying Lallan in the lengthening shadows of the evening? It was Bibi who came out of her *purdah* to help Lallan in the hour of his suffering. She held a bowl of Sherbet close to his lips, uttered a prayer, and let a few drops trickle down his dry mouth. She then applied ointment to his closed sore eyes. She stood a while by his bed-side, and then slowly walked back to her house near the mosque in the palm grove. Early next morning she came again and did the same. And so she came, day after day, at dusk and at dawn, to nurse Lallan back to health.

Before long Lallan knew where he was and who visited him twice daily. In due course his fever left him and his pimples dried up. Then, for the first time in many days, he opened his eyes in the soft morning light and told Bibi that she was wearing a white veil. She exclaimed, "Allah be praised! He has spared your eyes."

Tears rolled down Lallan's eyes as he said, "You have. . . . . given me life. . . . .and light. . . .You have been merciful. . ...to an outcast."

"No, Lallan, You won't be an outcast now". She comforted him. "You will go back to your people. They'll accept you now. Yes, they will ; and I'll pray for you."

She gently stroked his head, and, as she quietly walked away, he cried.

It was rough that morning, and early in the afternoon it became stormy. It blew and it thundered. Winds howled and boughs crashed. The roof of the hut heaved, the walls rocked and the floor quaked. But Lallan was calm.

By the time Bibi came, the gale had spent itself. "I have been thinking all day," said Lallan.

"In the storm?" She asked cheerfully.

"Yes, and about the storm, Bibi. It was the first time I wasn't afraid of it."

"Perhaps because you have been through a worse storm yourself", she suggested.

"Because of you, rather", he said thoughtfully. "Because of your prayers for me and because of your true faith. I . . .I am going to become a Muslim."

A smile, bathed in light, spread over her face, and she spoke gently, "Don't be in such a hurry, Lallan. Get well and go back to your people. Then think over it."

"No, Bibi. I have done my thinking already. They are not my people, and I shall never return to them. I now go another way." "May Allah preserve you, Lallan", she said departing.

Lallan came out of the hut to see the white veil disappear behind the coco-nut palm grove.

Lallan embraced Islam, turned his back on Nadia, and became a disciple of the well-known saint, Siraj Shah of Hari Narainpur. He was now called Lallan Shah.

Lallan Shah rose to be a great Bengali Poet and a saint. He sang of Allah and of His glory on earth.

For long years, in fair weather and foul, through storm and calm, Lallan Shah prayed in the open, under a mango tree in Khustia.

EXERCISES

A. *Understanding*

1. How did the storms affect Lallan?
2. What did he say to himself as he watched the stream flow?
3. Why was Lallan removed from the village to a deserted hut?

4. How did Bibi come to know about Lallan ?
5. Why didn't the storm frighten Lallan after his recovery ?
6. Why did he become a Muslim ?

B. *Composition*

1. Describe the things Lallan liked and loved in the open.
2. Describe the destruction caused by the storm.
3. Relate Lallan's activities after he embraced Islam.

C. *Grammar*

You have already learnt a great deal about adjectives and you know well by now that words which describe nouns are called adjectives. An adjective may tell anything about a noun—its quality, its quantity, its number, its colour, etc. In this lesson nouns have adjectives with them. These adjectives are sometimes placed before the nouns they qualify and sometimes after. Now, look at the following sentences and pick out adjectives. Then say which noun each adjective qualifies and what it says about the noun. (Remember, you can only have an adjective with a noun, so first of all pick out the nouns and look for adjectives)

1. Lallan rose to be a great Bengali poet.
2. Lallan prayed under a mango tree.
3. Above him the young leaves rustled and the flowering branches waved
4. Around him the gay birds flocked, the busy bees swarmed, and the labouring ants rushed.
5. He saw butterflies flap their bright wings.
6. It happened three hundred years ago.
7. Lallan was a pleasant-looking, gentle-hearted boy with large, hazel eyes.
8. He watched the morning light as it spread over lush, tall grasses, and vast yellowish-green fields.
9. At the first sight of an approaching storm he ran indoors.
10. Years rolled by with their weathers fair and foul, bringing Lallan his happy and unhappy hours.

SPEAK GENTLY

Speak gently; it is better far
To rule by love than fear.
Speak gently; let no harsh word mar
The good we may do here.

Speak gently to the little child;
Its love be sure to gain;
Teach it in accents soft and mild,
It may not long remain.

Speak gently to the aged one;
Grieve not the care-worn heart,
Whose sands of life are nearly run,
Let such in peace depart.

Speak gently; 'tis a little thing
Dropped in the heart's deep well,
The good, the joy that it may bring
Eternity shall tell.

(Anonymous.)

NOTES

Line 3	mar ..	spoil
Line 7	accents ..	spoken words, of sounds
Line 10	care-worn heart ..	person whose heart is burdened with worries of life
Line 12	depart ..	leave this world.
Line 16	eternity ..	everlasting time.

FLYING IN SPACE

Look closely at the sky on a starry night. If you are lucky you might see a bright, star-like object travelling rather fast across the sky. It will be smaller than a star, but brighter than most stars. Moreover, while stars appear motionless in the space it will be travelling fast across the sky and will soon disappear from sight. You will perhaps wonder what you have seen. Well, it is a man-made moon' or 'satellite'. The word 'satellite' means a follower, a 'henchman' or a 'hanger-on' It is applied to those heavenly bodies which follow or revolve round other bodies. For example, the moon is a satellite of our earth Now there are several man-made satellites which are revolving round the earth at various angles. These artificial moons are important steps in man's struggle to conquer space and to reach the moon and the stars.

All down the ages men have dreamed of reaching the moon and the bright twinkling stars. Men have been curious about these strange, far away worlds. They have often desired to know what sort of worlds they are. The moon is the nearest heavenly neighbour to the earth and sends its lovely, cool bluish light to the earth during the greater part of the month. When mothers hold children in their arms, the children try to catch the moon. It is a hidden desire in the minds of all human beings to reach the moon.

Poets have often sung of the moon. But they flew to the moon only in their thoughts. Scientists of the twentieth century worked hard and actually made it possible to reach the moon. During recent years several rockets have been sent to the moon. Some of them took photographs of the moon, while others softlanded on its surface. We can hope that in a few years' time man will be able to reach the moon and return to the earth in safety.

Perhaps we should tell you what space is and what principles guide the flight of material bodies in space. You know that the earth keeps pulling to itself every material object by a force known as gravity. This force is very great, and therefore it requires a very very great amount of power to go against it, and get freed from its pull. But once a body manages to reach a couple of hundred miles above the earth, the pull of gravity decreases to a great extent. Also, the atmosphere which near the earth's surface resists the movement of material objects, becomes at that height very thin indeed, and no longer checks it. The space, therefore, is that region where the pull of gravity is very weak and the atmosphere of the earth hardly exists. Once a physical object is pushed into this space, it no longer requires any power to keep it moving. It must travel on and on, because neither atmosphere nor gravity are there to interfere with its progress. One of the greatest difficulties in the journey to the satellites and the moon was how to get free from the earth's gravity. But it was known that if a material body could attain a speed of nearly twenty-five thousand miles an hour, it could get untied from the earth. But the question was, how could this extremely high speed be attained? The answer was, by the rocket.

The rocket is quite a simple device. It can be as simple as a bamboo tube containing a mixture of charcoal and saltpetre.

When the mixture is set fire to, hot gases come out from one end of it with great force and the bamboo tube flies off in the opposite section. You may have seen toy rockets made on this principle, let off by children on festive occasions. The Chinese in the thirteenth century were in fact able to hold back whole armies of the invading Mongols with similar but bigger rockets, and the Germans, towards the end of the Second World War, were preparing rockets known as the V2's.

But for travelling in space purposefully, not only enough power but also a control over speed and direction are necessary. That is what the scientists of the present century tried for and achieved.

Many scientists worked on problems of space travel and rendered help, big or small, towards their solution. But the names of some of them are outstanding, and therefore ought to be remembered. The first was Tsialkovsky, a schoolmaster in a small town of Russia. He worked out the laws of movement in space, and on these the design of all space vehicle has since been based. Later, an American teacher, Goddard, actually flew rockets, and this enriched our knowledge of the conditions that prevailed in space and of whether men would be able to bear those conditions. Then a Rumanian by the name of Oberth added the ideas of space-stations to what his forerunners had conceived. All these three, being teachers, had enough leisure to work out their ideas, though at the time they were laughed at by some people.

The ideas of these scientists were put to test in 1961, and Yuri Gagarin, a Russian astronaut, had the distinction of being the first man to fly into space and take a few circles round the earth. Later, he wrote about his experience of weightlessness, effects of high speed and of the beautiful vision of the earth as seen from the rocket moving high up in space.

There are today several communication satellites moving about in space. They gather information and supply it to the governments. These communication satellites can also make Radio and Television broadcast links. This experiment was made by the Soviet Union when a television programme was broadcast from the Soviet Union to France. This means that satellites were not only interesting but also very useful.

Man's dream of reaching the moon at last came true in 1969. A huge rocket with a large amount of liquid fuel was flown from America. The rocket had a detachable equipment for landing on the moon and returning to the earth. This rocket was called Apollo 11.

The fuel burnt to take the speed of the rocket to 25,000 miles per hour. This is a speed that can overcome the power of the gravity of the earth. Thus the space-ship was freed from the earth's pull and soared towards the moon. When it reached in its vicinity, it lowered down from itself a small vehicle called lunar module with two men in it to land there. These two men were Command Pilot Neil Armstrong and Michael Collins. The vehicle itself kept flying round the moon. Armstrong and Collins landed on the moon, Armstrong being the first to do so. This remarkable event occured on 19 July, 1969. They spent some time there resting and collecting rock specimens for scientific study later. .Then they flew up in their vehicle and met the mother-ship which, all this time, had been going round and round the moon, piloted by Edwin Aldrin, waiting for their return.

Getting into the space-ship, they set their direction earthwards. When they got near the earth, they had to increase their speed to 25,000 miles per hour to enter the earth's orbit. After entering the orbit the astronauts slowed their speed by opening parachutes built in their carriage. The parachutes finally touched a pre-determined point in the Pacific Ocean. The astronauts then safely got off.

Another rocket, Apollo 12, reached the moon with three American astronauts, Command Pilot Charles Conrad, Alan Bean and Richard Gordon on 19 November, 1969. The astronauts stayed on the moon for about 32 hours and after exploring the lunar caves and collecting more specimens of rocks returned to the earth safely on 24 November.

The successful landing of man on the moon and his safe return from there is a high achievement of the human spirit of adventure in which scientists of several nations worked together. It also reveals the technical perfection of the instruments used in the space-voyage.

The astronauts who have been introduced to you above were great men indeed. They have made history. Some of them gave their lives for the sake of scientific advancement. It is quite possible that one day some of you may go to spend your vacations on the moon!

EXERCISES

A *Understanding*

1. What is a Satellite ?
2. How are the scientists of today trying to realize the old dream of reaching the moon ?
3. What do you understand by space ? What are the difficulties in flying through it ?
4. What is a rocket? On what principles does it work ?
5. Which three outstanding scientists worked on problems of space travel and what was their achievement ?

6. Who was Yuri Gagarin and what was his achievement?
7. Give an account of the journey to the moon by American astronauts in July, 1969.
8. What was the achievement of Apollo 12?

B. *Composition*

1. Imagine you are a traveller to the moon. Describe your experiences.
2. What valuable information has been collected by the scientists about the moon? Write two or three paragraphs.

C. *Grammar*

Prepositions are small words, but their correct use is very important. Look at the following carefully :

'In' and 'at'.

(*a*) 1. We live *in* Pakistan.
  2, Clifton is *in* Karachi.
  3. One of my friends lives *in* Iran.

(*b*) 1. While returning from the picnic we stayed *at* a village.
  2. There is a rest house *at* Chhanga Manga

If you look at the above sentences carefully you will notice that we use 'in with the names of countries and cities while we use '*at*' with the names of villages or towns.

In, at, to, into.

(*a*) 1. He is in his room.
2. The teacher is at the table.
3. My book is in my bag.
4. We'll soon be at school.

(*b*) 1. We ran to the bus stop.
2. The teacher walked to the blackboard.
3. I slipped into the room.
4. The boy fell into the river.

As you must have observed, 'in' and 'at' are used for things *at rest*, while 'to' and 'into' are used for things *in motion*.

I———Now, fill in the blank spaces with *in*, *at*, *to* or *into*, as necessary.

1. The ripe apples fell————the basket.
2. Last year my father was posted ————a village————Faisalabad District.
3. As it started raining, the players rushed————the dressing room for shelter.
4. He was still————bed when his

brother came running——— the room to tell him the news.

5. The Pakistan Day Memorial is ———— Lahore, while Jahangir's tomb is———— the village of Shahdara.

II —Make 8 sentences using *in*, *at*, *to* and *into*.

ARAB CHILDREN

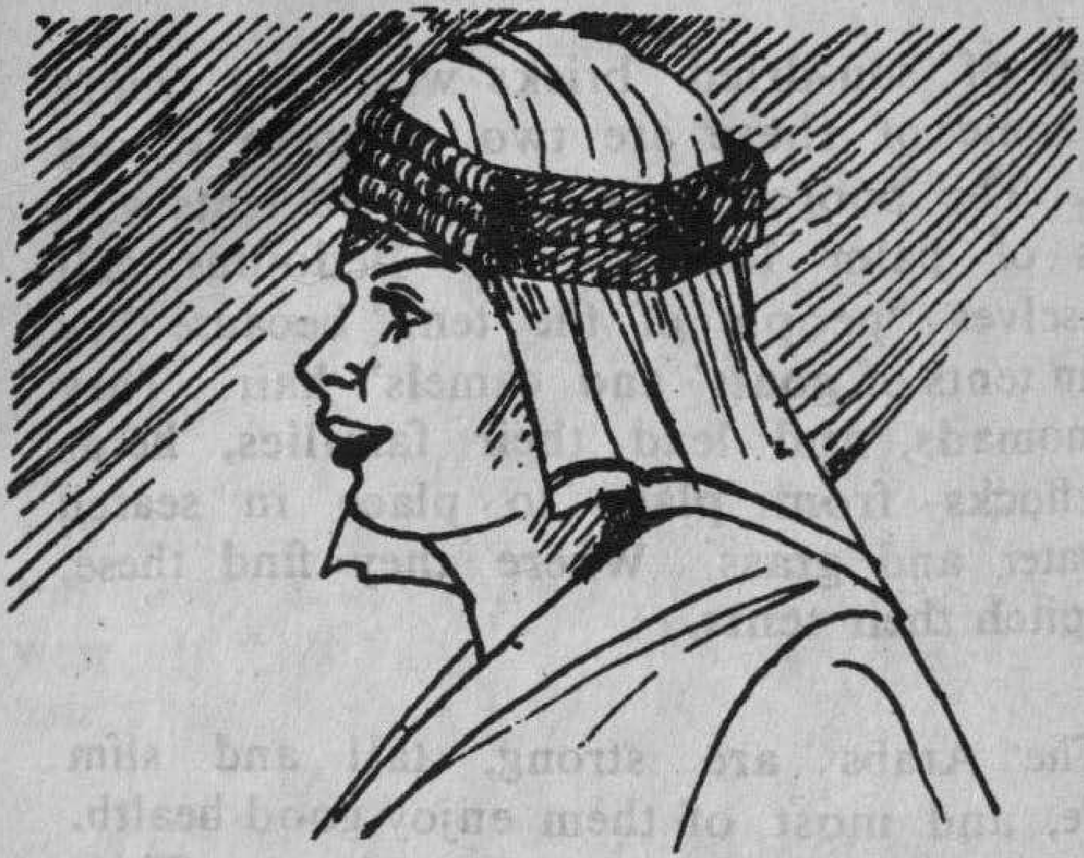
Almost all the inhabitants of South West Asia and North Africa are alike in language, religion and race• They speak Arabic, they follow Islam, and they are all called Arabs. Yet Arabs of the purest type are those who live in the deserts and rocks of the Arabian Peninsula. This peninsula is bounded on the east by the Persian Gulf, on the south by the Arabian Sea, and on the west by the Red Sea. Its northern borders touch Iraq, Jordan and Egypt.

The Arabs live in towns, in villages and in the open desert. The town Arabs are mostly merchants and craftsmen, and are well-to-do people. The village Arabs are peasants. They live where there are wells or water and trees with dates on them. Such a fertile spot in the desert is called an oasis. Then there are the Bedouins who live in the desert.

There are many towns in the Arabian Peninsula; almost all of them now look modern. The buildings are of stone, kiln brick and cement. In villages there are houses of sun-dried bricks with flat roofs and some of these are two or three stories high. The poorer peasants live in tents with roofs of palm leaves. The Bedouins call themselves "people of the tent" because they live in tents of goats' and camels' hair. They are nomads, and lead their families, herds and flocks from place to place in search of water and grass. Where they find these, they pitch their tents.

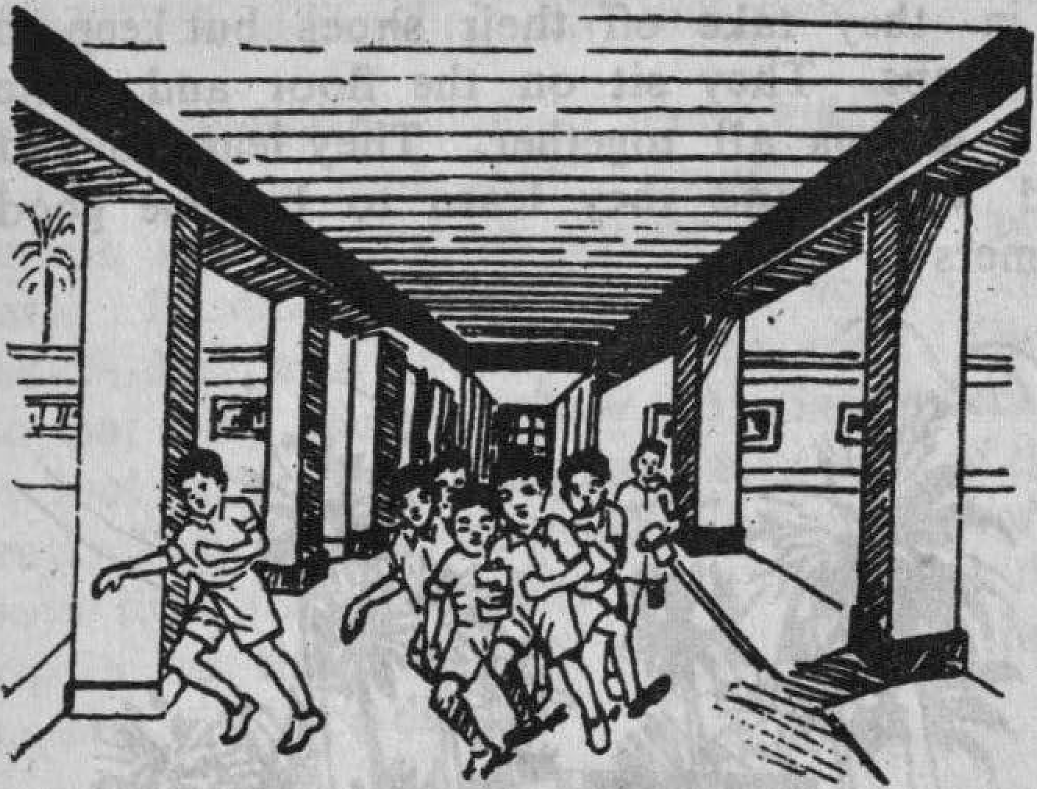
The Arabs are strong, tall and slim people, and most of them enjoy good health. They are brown or dark in colour. Their faces are oval and rather long, with hooked eagle-like noses. They have dark, deep-set eyes and thick, heavy eyebrows.

The Arabs are simple in dress. They usually wear a loose, flowing robe which reaches from shoulder to ankle and is held around the waist by a band. A large handkerchief, kept on by a ring of thick cord, covers the head and shoulders. Women appear in similar dress but with a veil drawn in front of their faces. They like to wear ornaments of gold and silver.



The Arabs are also simple in their food. Meat and vegetables are favourite dishes and dates and figs are favourite fruit. Milk is obtained from the camel, goat or sheep. But coffee is the most popular drink. The food is served in dishes and is put on mats placed on the floor. The diners sit with their legs crossed, and eat with their hands or with spoons.

Whether they be of town, village or desert, the Arabs are courteous and hospitable. They have a deep regard and affection



for their children and take good care of them. They bring them up and educate them the best they can. In towns most schools are good and some of them are run on modern lines. In a rich Arab country, like Kuwait, each child gets a meal in school and two uniforms a year. Even in primary schools the older students serve the younger ones at midday meals and teach them table manners. Football and basket-ball are popular games in these town schools.

In villages, schools are usually simple

buildings of mud bricks. When the children go in they take off their shoes but keep on their caps. They sit on the floor and recite their lessons all together. They learn to read and write, and they learn to become good farmers.

The Bedouins of the desert lead a very hard life. Their camels are the best means of transport in the burning sands that stretch far and wide. This is why a camel is called "the ship of the desert." There are horses, too; they are known all over the world for their speed and endurance. Sheep and goats are also raised for their milk and meat.

The Bedouins live in tents made of the hair of camels and goats. Inside the tent a curtain is hung up to divide it into two parts. In one of these live the women and the children, and in the other the men. Girls do not play games. They help their mothers to look after the baby and take care of the tent. They also make cloth and grind corn. Boys love to climb date trees, and reach the top in no time. They enjoy filling their mouths with ripe dates.

Robberies and killings are common in desert life. The Bedouin boy learns to ride camels and horses. He also learns spear-throwing, which is a thrilling and dangerous sport. The boys have two spears each. They stand facing each other. At the word "Go!" each throws one of his spears at the other. The boy in front catches the flying spear in one hand, and at the very same moment he hurls his own at the other. And so this exciting sport goes on.

In another Bedouin game, they tie a boy

to a peg with a long rope. Then each takes a whip and tries to strike the boy in the centre with it. If he can catch any one, that one has to be tied up and thrashed in turn. In this way the boys grow tough and learn to fight. They are also taught the names of the stars by which they often find their way in the desert.

In towns a special day is fixed for an excursion when the father goes out with his children. There are other holidays, and most of these are given on religious occasions. Eid-ul-Fitr is a very gay and colourful festival and continues for three days after the month of fasting. In Egypt and some other Arab countries, the birthday of the Holy Prophet (Blessings and peace of Allah be upon him!) is celebrated with great enthusiasm. Children enjoy a big feast and go to a fair where they have all sorts of fun. Some stalls are covered with beautifully dressed dolls of sugar and sugar horses with saddles of gold paper.

There is much in the life of Arab children to interest Pakistani children. Arab children of towns and villages live, learn and play as most Pakistani children of towns and villages do. But the hard life of the tough Bedouin children is far different from theirs.

EXERCISES

A. *Understanding*

1. Where is the Arabian Peninsula situated ?
2. What is an oasis ?
3. How do the Bedouins describe themselves ?
4. What sort of clothes do the Arabs wear ?
5. Why is a camel called "the ship of the desert"?
6. What are the Bedouin tents made of?
7. How do Arab girls help their mothers and what else do they do?

B. *Composition*

1. Give an account of the life of town and village Arabs.
2. Describe the life of the Bedouins.
3. Write an essay on the games that Arab children play in towns, villages

and the desert.

C. *Grammar*

Let us study the use of these prepositions.

on, upon.

a) 1. The castle is on the hill.
   2. They sat on the bench.
   3. They sat upon the bench.

b) 1. The lion sprang upon the prey.
   2. The gymnast jumped upon the mat.

You will notice that both 'on' and 'upon' are used in speaking of things at rest and *upon* is used in speaking of things in motion.

Till, to.

a) 1. I worked till 10 o'clock last night.
   2. My friend stayed with me till the end of the vacation.

b) 1. The boy ran to the end of the field.
   2. The soldiers marched to the barracks.

As you may observe, *till* is used to denote time and *to* is used to indicate place. Be careful and do not confuse them.

'by, 'with'.

a) 1. The tiger was killed by me.
   2. The prince was abducted by the servant.

b) 1. The tiger was killed with a spear.
   2. The tailor cut the cloth with a new pair of scissors.

'By' often indicates the agent (or the doer of an action) and 'with' indicates the instrument.

I. Fill up the blank spaces with suitable prepositions from the following :

Till, to, on, upon, by, with.

1. The dishes are———————the table.
2. The cat pounced————————the mouse.
3. He hurried—————————the station to catch the train.
4. We waited—————————the last minute, but no word came from him.
5. The house was built————————Zaid.
6. He built it——————————the mason's tools.

II. Use each of the following prepositions in a sentence of your own :—

on, upon, till, to. by, with.

WILLIAM TELL

This is the story of a very brave man who lived in Switzerland during the thirteenth century. The Emperors and kings were then very powerful and also very cruel. In those days Switzerland was not free and united as it is today. It was ruled by Austro-German kings. Their Governors treated the people almost as slaves. Switzerland was then divided into small states which were called cantons or districts. They were independent of each other, and were directly under the German kings.

William Tell was a most skilful archer and a boatsman. He was known everywhere as the best marksman in the country. He lived in one of the forest cantons around a beautiful lake. There were three cantons around this lake. The people of these three districts were very strong, brave and fearless. They were great lovers of liberty. They were sick of the Governors, who were very cruel and unreasonable. At last in 1291, they entered into an alliance to fight together for their freedom.

One of these Governors was Gessler. He was a very proud and cruel man. People hated him and wanted to get rid of him. It so happened that three men of the three leading families of these districts got together. They had grievously suffered at the hands of Gessler. They were great patriots and lovers of liberty. They devised a plan to achieve freedom. They gathered their relatives and friends around them and arranged nightly meetings on the Uri lake. Thirty-three men took an oath to fight for the liberty of the land. The three leaders raised their hands towards heaven and renewed their old alliance in the name of God. Its spirit was: "one for all, and all for one". At this moment, the first rays of the sun appeared over the mountain tops. This was considered to be a good omen.

Meanwhile, Gessler had become more cruel and unreasonable. He had a dungeon built in the town of Altorf and the people of Uri themselves had to carry stone and other materials to build the prison meant for them. In Altorf he had a hat placed on a pole in the market-place. His orders were that passers-by should bow before the hat. This was to test their loyalty. By bowing before the hat, they were actually bowing before the power of Austria. Those who refused to do so were severely punished.

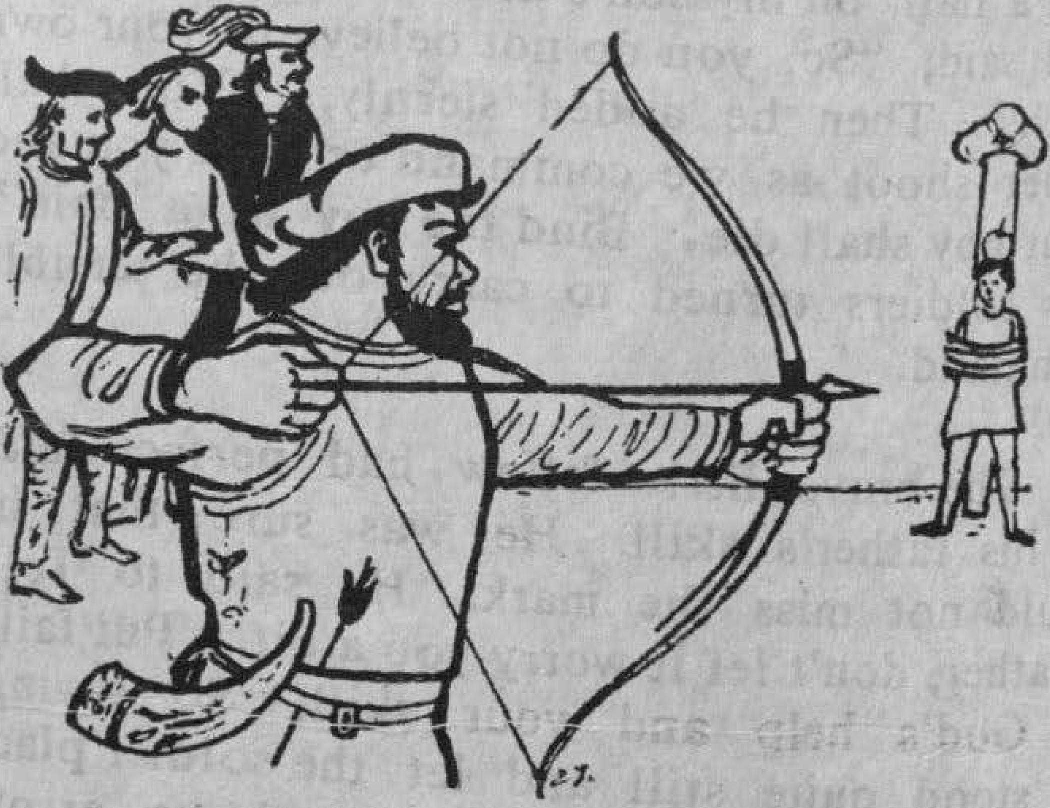
William Tell heard of this, and coming down from his village with his small son, he marched past the pole with his head erect. As Tell had not bowed before the hat, the soldier on duty at once arrested him. He asked him why he had not obeyed the order of the Governor. Just then Gessler himself happened to arrive with his soldiers. He demanded why Tell had not bowed to the hat. Tell replied that he saw no sense in bowing to a hat hung on a pole. This answer enraged the Governor. He smiled his cruel smile and said scornfully, "I hear you are a great marksman. They say you can shoot an apple from a twang at a hundred paces". Tell acknowledged this praise by bowing his head slightly, but said not a word. Smiling cruelly Gessler went on, "I should like to see some proof of it".

Tell answered, "My lord Governor, I am willing to show you my skill, if that will satisfy you. Let an apple be placed at a hundred paces from me." Gessler said, "Yes, we will do that; and since there is not a tree within a hundred paces we'll place the apple on your son's head, and you shall shoot at that mark."

Tell turned pale and refused to do the Governor's bidding, "I would rather die than risk a hair on my son's head." Gessler laughed and said, "So, you do not believe in your own skill." Then he added sternly, "You shall either shoot as we command or both you and your boy shall die. Bind the boy to a pole" His soldiers turned to carry out the terrible command.

The brave little fellow had perfect faith in his father's skill. He was sure that he could not miss the mark. He said to Tell, "Father, don't let it worry you a bit. Put faith in God's help and your skill. So saying, he stood quite still and let the soldier place an apple on his head. Tell took an arrow from his quiver, examined it carefully, and slipped it under his belt. Then he took another and fitted it to his bow. All stood breathless as the shaft sped through the air and pierced the heart of the apple. "A good shot!" cried Gessler, who watched with a wicked smile. "But what was the other arrow for, which you took out?"

"To slay you, tyrant, if I had killed my son," was the reply.



In a rage, Gessler commanded his soldiers to seize and bind Tell and carry him to the prison across the lake. To the brave archer he said, "I'll not kill you, but I'll throw you into a dungeon where neither the sun nor the moon shall ever shine on you."

Gessler's men rowed Tell towards the castle which Gessler had built at Lake Lucerne. On the way, a fearful storm arose. It was no longer possible to row the boat, and even Gessler was afraid that they would all be drowned. Therefore, when his men suggested that Tell be unbound and asked to take the oars, he at once agreed. Tell took them to the shore, flung the boat against the rock, and leaving others to the mercy of the winds and waves, he himself jumped to the shore. Thus he obtained his freedom. Tell came to a hollow place and hid himself there, waiting for Gessler. Tell was rightly afraid that if Gessler came back alive, he would not let him live. Soon after he saw Gessler arrive and taking aim at him he shot an arrow which pierced though the heart. Gessler's last words were: "Ah! This is Tell's arrow". This is how on 18 November, 1307, the people of the three cantons were rid of the cruel Governor.

Tell's great example stirred his people and roused them to action. They took up arms against their rulers and there was a general uprising. Tell became one of the leaders. It ended on 1st January, 1308, at the battle of Margarton when they took over the strongholds of their German rulers and destroyed them. But fortunately there was no bloodshed.

The three independent forest cantons around the lake Uri entered into a union and became what is called the Confederacy. It was the first step towards the unification of all the independent cantons of Switzerland. Ultimately Switzerland became what it is today.

The story of Tell proves that people can fight against their cruel rulers, and achieve their ends successfully. It is the will of the people that matters. If they have a cause to fight for, they will win. No power on earth can possibly defeat them. History tells us that at that time the kings and emperors of Europe were beginning to fear the common man. In Switzerland, the German Governors were now afraid of the simple, brave, and fearless foresters.

William Tell was a brave man. He knew no politics but he loved his freedom and it was for the sake of his freedom that he shot

Gessler down. His story tells us that human beings have always loved their freedom.

EXERCISES

A. *Understanding*

1. Describe the conditions in Switzerland in the thirteenth century.
2. What sort of people lived near the cantons where William Tell lived?
3. How did people suffer at Gessler's hand and what did they do?
4. What were the orders of Gessler to all those who passed through Altorf?
5. How did William Tell behave as he passed?
6. What did Gessler order him to do?
7. Why had he taken out two arrows instead of one?
8. What happened to William Tell after this incident?

B. *Composition*

1. Imagine you are William Tell. Describe how you felt and thought at the time when Gessler asked you to shoot at the apple.
2. Describe how Tell rowed the boat

and how he led Gessler to his death.

C. *Grammar*

You have been told something about the agreement of subject and verb. Here are some words that need careful attention. Notice how they are used :

Some one has written on this page.
Some boys have done their work.
Each boy in the class has a note-book.
Either of the two books is yours.
No, neither of them is mine.
All these books are from the library.
Each one of these books is from the library.

Some can be used with a singular noun as well as a plural noun.

The condition of the verb will depend *not* on 'some' but on the *noun* it qualifies.

'*Each*' means *one* of two or more and always takes a singular verb.

'*Either*' means *one* of *two* only (and *not* one of any number) and takes a singular verb.

Similarly *neither* means none of *two* (and *not* none of any number) and takes a singular verb.

All comes with a plural noun which will, obviously take a plural verb, but *every* indicates each one (of many) and the noun (or pronoun) following it will take a singular verb

1. Now fill in the blanks in the following sentences with suitable words from the brackets :

1. Some one——————————me with my words when I am in difficulty. (To help).
2. Some boys——————————their friends when they are in difficulty. (To help).
3. ——————————of the twenty boys in our class——————————faster than any boy in the other classes. (either, neither, each) (to run).
4. ——————————of you two—————————— responsible for the broken window pane. (each. every, either) (is, am, are).
5. ————————of us————broken it ; it was broken by a third person. (neither some, each) (to have).
6. All our friends—————————— us on the Eid festival. (To visit).
7. ——————————many woman and child

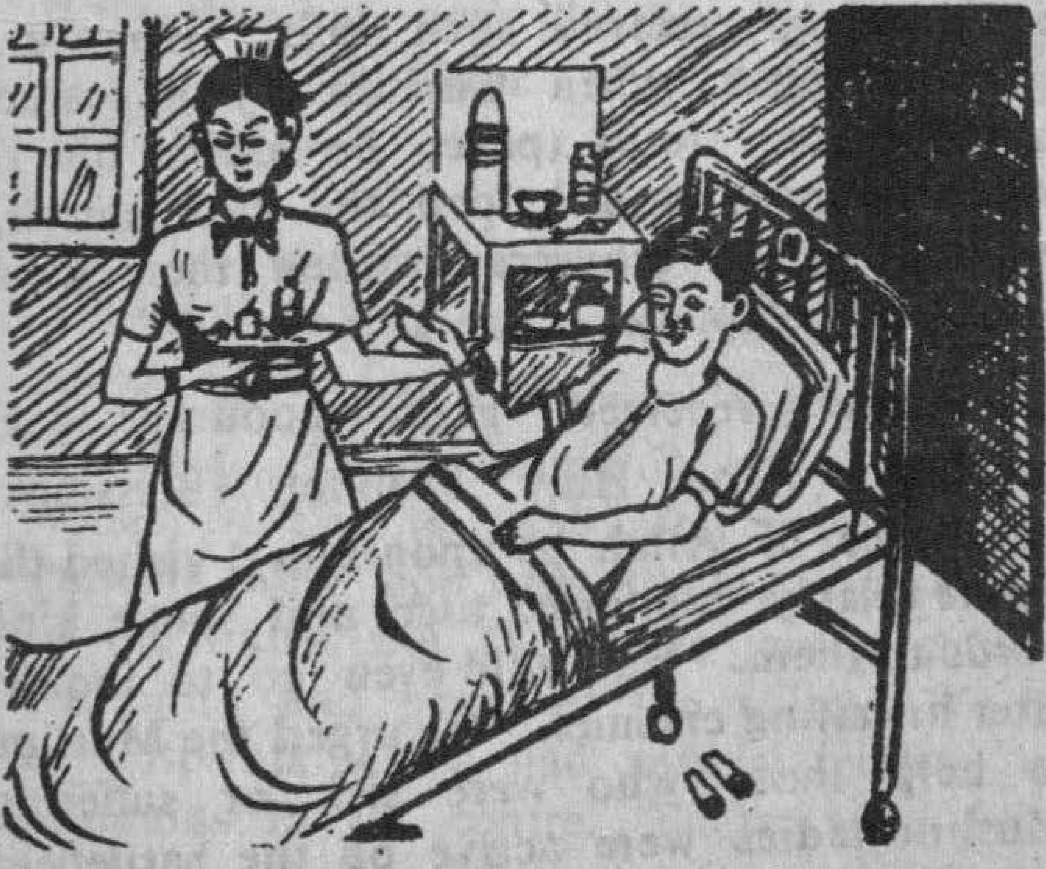
——————his country. (All or every) (to love).

II. Now make 6 sentences using the following words, making one sentence for each word :

all, either, neither, some, ever.

NURSING

Nursing means giving care to the sick, the injured, the young, the old, or the helpless. It is difficult to say at what point in history nursing was organized as a scientific way of looking after the sick. Yet it is easy to see that it must be as old as man's feeling for his fellow-men. For only sympathy and love could move one to look after another in sickness and try to restore him to health.



Historians tell us that in the earliest times peoples of Africa, Australia and America used nursing methods which were a mixture of common sense, superstition and magic. The Greek believed in the motto, "Healthy minds in healthy bodies". So the physicians started working more seriously and this influenced the spirit of nursing, too. We hear of men and women who were entrusted with the duty of caring for the sick and the injured. But this attention was given only to the wealthy classes of society or to those considered necessary for the state, like warriors, gladiators and slaves. The common people rarely received such help. However, things changed when Christianity appeared on the scene. Jesus (peace be upon him!) loved the poor and helped the sick himself, and many of his followers devoted their lives to such acts of piety.

Nursing received great encouragement from Islam. The Holy Prophet (Blessings and peace of Allah be upon him) visited the sick regularly, comforted them and spoke kind words to them. He would even go to inquire after his ailing enemies. He urged the Muslims to help those who were sick or suffering. Muslim ladies were active on the battlefield, giving drinking water to the soldiers and tending to the wounded and the sick. One of the very good nurses who accompanied the Holy Prophet in the expedition against Khyber was Hazrat Ghifariya. She excelled others in her care of the wounded. When the battle was won, the Holy Prophet presented a necklace to her. In due course, he ordered a hospital to be set up in Medina and placed it in charge of a very competent nurse, Hazrat Rufaida by name. Among those who helped look after the patients in this hospital were Hazrat Fatima, daughter of the Holy Prophet, and Hazrat Asma, daughter of Hazrat Abu Bakr (May Allah be pleased with them !).

The Holy Prophet's interest in the welfare of the suffering humanity in times of peace and war has continued to inspire Muslims through the centuries. Great hospitals were built, and women worked in them after proper training. Patients were not only treated for ailments of the body, but they were given relief of the mind and peace of the spirit. We read of hospitals which had several courts, with fountains in the centre. There were lecture rooms, wards for patients of certain diseases and dispensaries for out-patients. There were halls where story-tellers were employed for those who suffered from sleeplessness. For those, who were religious-minded, the Holy Quran was recited day and night in certain rooms. Upon recovery each patient was given some money so that he did not have to labour hard at once. It was for these excellent conditions that the great hospitals of Baghdad and Cordova (Spain) became famous.

Alongside this progress in Muslim lands, nursing continued to advance in the Christian countries of Europe. The sick were no longer tended in their homes or in the houses of the well-to-do but in the hospitals which appeared slowly in Rome and Constantinople, in Lyons and Paris, and in York and London. Besides, many pious and devoted men and well-bred ladies became nurses. During the Crusades, that is the wars between the Christians and the Muslims over Jerusalem, many more hospitals were established by the Christians some of them with a capacity for several hundred patients. Even lepers, lunatics or those suffering from contagious diseases could find refuge there. But sanitary conditions in most of these hospitals were poor, and in many cases the control of disease was difficult. Very often one sickbed held more than one person and sometimes even as many as six. Patients remained dirty and ill-fed.

Educated girls of good families were not coming forward to help in sufficient numbers, and illiterate women of low character had to be accepted to fill up the staff. Thus the noble work of tending the sick passed more into the hands of those who were not respected in society ; and time came when parents refused to let their daughters become nurses. This can perhaps be best shown in the story of the girl who became the founder of modern nursing and one of the greatest women in history. Her name was Florence Nightingale.

Florence Nightingale was born in the town of Florence in Italy in 1820 Her parents were wealthy and cultured English people and expected her to marry into a noble famliy. But she had other ideas. At seventeen she felt that her life should be given to some work of mercy ; and at twenty-four she knew that it was nursing. Her family was shocked to learn of her choice and opposed her furiously.

They would not send her to what they considered to be a low occupation ; but she would not give in. At last, she won after seven long years of struggle. For it was in 1851 that she was allowed to go for training at the Kaiserworth Institution in Germany.

Florence Nightingale was given the management of a small hospital for sick women in London in 1853. She was faced with countless odds, but she was very successful in re-organizing the nursing home. Later, in 1854, when England went to war with Russia in the Crimea, the English people came to know of the miserable state of their military hospitals. They were large, bare buildings full of filth and without any convenience or comfort. The Government invited her to go there and set things right.

Florence Nightingale sailed for the Crimea with thirty-eight nurses. She arrived there and found everything in confusion and disorder. She worked day and night. She had to look after more than five thousand patients, and she had to fight hard for new medical supplies, clothing and proper food. Her devotion to duty was truly great. Every night she had a word of cheer for every one of the patients as she passed, lamp in hand, along four miles of beds. The rough soldiers, sick and wounded, loved and worshipped her. A dying boy wanted to kiss her shadow as it fell across his pillow. "The lady with the lamp" was an angel of mercy, indeed.

When the war was over, Florence Nightingale returned home. All England was ringing with her glorious name. The nation thankfully offered her a purse of £45,000. She accepted it not for herself, but for founding an institution for training nurses in London. She continued to work for the reform of hospitals at home and abroad. Thus she made nursing a respectable profession and a science. Long before her death in 1910, she had completed her mission of mercy to the sick, the injured, the young, the old and the helpless Truly, she was one of the greatest women in history.

EXERCISES

A. *Understanding*

1. What does nursing mean ?
2. What were the nursing methods of

primitive peoples, and what was the Greek ideal ?

3. What did Jesus and his followers do for the suffering poor?
4. What did the Holy Prophet do for the sick ?
5 How did Hazrat Ghifariya get a necklace from the Holy Prophet?
6 What is meant by the Crusades?
7. Where did Florence Nightingale go for training as a nurse ?

B *Composition*

1. Describe the Muslim contribution to nursing.
2. Say what the Christians did to encourage nursing.
3. Give an account of the life and work of Florence Nightingale.

C. *Grammar*

Look at these :

Write—wrote —written.
crowd – crowded—crowded.
draw—drew— drawn.

These are three forms of the verb. They are called present, past and past participle. Let us do some more work today with the past participle of verbs. This form, as you know, is used in the perfect tense or the passive voice, e.g.

I *have written* a letter.

On Eid day the Badshahi mosque was crowded with the people

A new map *will be drawn* by the Geography teacher.

But these participles can also be used as adjectives or qualifying words....e.g :

No *written records* are available about the people of Mohenjo Daro.

It is difficult to drive through the *crowded street.*

I. Fill in the blanks in the following sentences with participles formed from verbs in brackets :

1. Well———— ————boys do not use bad language. (breed)
2. How can you write with a————————pen? (break).
3. More and more ——————————people are needed in our country. (educate).
4. The——————————sentences have to be completed with participles (give)
5. Pakistan was defended by her———————————————soldiers. (dedicate).
6. Really——————————people do not hurt anyone. (culture).

7. You mustn't read everything you can get hold of but only some———— books. (select).
8. ————societies are very careful about cleanliness. (educate).
9. Since he promised the teacher to tell the truth, he has become a———— boy. (change).
10. While hunting in the Sunderbans my life was once saved by my———— ————servant. (devote).

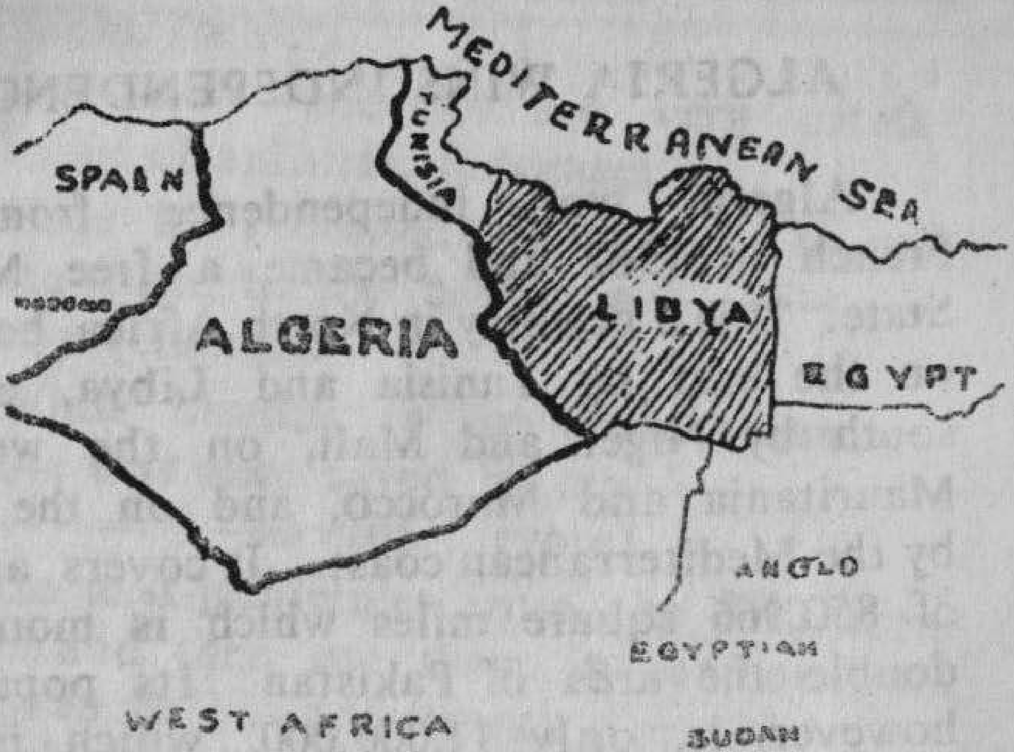
II. Make past-participles from the following verbs and then use them in sentences as verbs as well as adjectives:
complete; injure; control; establish; use.

ALGERIA WINS INDEPENDENCE

Algeria won independence from the French in 1962 and became a free Muslim State. It is a country in North Africa, bounded on the east by Tunisia and Libya, on the south by Niger and Mali, on the west by Mauritania and Morocco, and on the north by the Mediterranean coast. It covers an area of 850,966 square miles which is more than double the area of Pakistan. Its population however. is, only 11,000,000, which is one-tenth of the population of Pakistan.

The strip of coast from Libya to Morocco is quite long. About the middle of it and close to the shore, there is a group of islands called "Al-Jazair". The name of the town opposite them came to be Algiers and the name of the country Algeria.

Algeria was called for over a hundred years the brightest jewel of the French Empire. But it is no longer a possession of France, and is known to the world today as the independent Republic of Algeria. This great change came in 1962 when the seven-year-long struggle for freedom ended in a complete


MEDITERRANEAN SEA
SPAIN
TUNISIA
ALGERIA
LIBYA
EGYPT
ANGLO
EGYPTIAN
WEST AFRICA
SUDAN

victory for the Algerians. The history of Algeria is intimately connected with the history of Islam. In the seventh century the Arabs invaded North Africa. They first became masters of Egypt and then of territories beyond. Hazrat Uqba, a Companion of the Holy Prophet (Blessings and peace of Allah be upon him), was appointed commander of the Muslim forces in Africa. He captured Tunisia and marched victoriously through Algeria and Morocco. Then he turned south and reached the Atlantic ocean. He rode his horse into the waves and said, "O Allah, there is no more land to be seen ahead, otherwise I would have gone on fighting in Your way to the very end."

The new faith of Islam was simple to understand, and in it all men, rulers and subjects, were equal. The Berbers, therefore, went over to it and greatly helped the Arab armies against their enemies. Tariq bin Ziyad was a Berber. He crossed the Mediterranean and began the conquest of Spain.

The Berbers accepted not only the religion of the Arabs but also their language and their way of life. About ninety per cent of the people of Algeria are Muslims, and the national language of Algeria is Arabic. They are a freedom-loving people but they were subjected to a foreign rule for more than a hundred years. At last they resolved to throw off the foreign yoke. This best explains their freedom struggle against the French.

After some eight hundred years of Arab rule and over three hundred years of Turkish influence, Algeria found itself in the grip of France. In 1830 the French seized the port of Algiers and the coastal areas around it and Constantine. Emir Abdul Kader, an Algerian tribal chief, saw that bit by bit they would swallow up the whole of the country. He fought bravely for seven long years, and the Sultan of Morocco also came to his help, but in vain. The French were in full command of the situation and they did as they liked. They razed Arab villages to the ground. They cut down fruit trees. They destroyed crops. They seized land from the rebellious tribes. They converted mosques into churches.

There were frequent risings against the French but they crushed them mercilessly. Serious trouble broke out in 1880, and then a period of quiet followed. However, after the First World War, patriots like Messali Hadj, Ferhat Abbas and Sheikh bin Badis began to arouse the people to action, and thus the struggle for freedom started.

Algerians at last overcame their fear of the French, and on the night of 1st November, 1954 they started fighting the French openly. The Algerian National Movement had been active over the years, but now the National Liberation Front gave a lead in the struggle for independence. The common people of Algeria gave the Front all their loyalty and support, and in 1958 it formed the Provincial Government at Cairo. This rebel government received help from the neighbouring Arab States and other Muslim countries of the world.

As Algerians were joining hands against the French government, the European settlers in Algeria were planning to set up their own rule. This meant that one million Europeans would govern ten million Muslims of Algeria. A section of the French Army in Algeria was also giving them help. It was called the Secret Army Organization, and it started killing the Muslims and destroying their property.

Algerians were thus caught up between two dangerous enemies, the French Government and the Secret Army Organization. But inspired by the ideals of national honour and freedom they fought on. All over the land, people stood up to strike at the enemy. The French Army killed and tortured men women and children in most inhuman ways.

A young lady Jamila Boupasha helped the

'Mujahids' secretly day and night. She looked after the sick and the wounded days and nights on end without taking anything. She helped in conveying the secret news from one place to another in the hideouts of the 'Mujahids'. How the French treated this young lady who had helped the freedom-fighters, shocked the whole civilized world. Good and decent people in France were no less horrified.

The Algerian liberation forces were getting arms through Morocco and Tunisia. France cut off Algeria from both the countries by double electrified fences along each border. But nothing could stop the march of Algeria's freedom. At last, the French Government gave in and agreed to let the Algerians say if they wanted to be free. They decided their future in a countrywide vote and won their independence on 3 July, 1962.

The jailed Algerian leaders were released and those exiled were permitted to return home. They entered Algiers amid scene of wild rejoicing.

The Algerian struggle for freedom was most heroic. Over 150,000 'mujahids' of the

National Liberation Front had fallen martyrs on the field, and they had killed about 17,000 French troops. Thousands of Muslim civilians had met their death in the course of French military operations. Nearly 2,000,000 Algerians had been moved from their villages to live in camps under military supervision, and 160,000 of them had taken refuge in Morocco and Tunisia. Even after Algeria had become independent, the Secret Army Organization continued to kill and burn. Muslim soldiers lay dead in the streets and gutters of Algeria. The University of Algiers suffered heavy losses. Its chemistry and science blocks and its 600,000 library books went up in flames.

This was a heavy price. But Algerians willingly paid it for their independence. Their brave deeds will adorn the pages of history, and the name of that heroine of freedom. Jamila Boupasha, will live for ever.

EXERCISES

A. *Understanding*

1. Where is Algeria situated ?
2. How did Algiers come to be so called ?

3. How was Algeria described when it was under France?
4. Who was Hazrat Uqba, and what did he do as Commander of the Muslim forces in North Africa?
5. Why did the Berbers accept Islam?
6. Who was Emir Abdul Kader, and how did he try to save Algeria from the French?
7. Who were the two dangerous enemies of the Algerians?
8. Who is Jamila Boupasha, and why will her name live for ever?

B. *Composition*

1 Give an account of Algeria under the French.
2. Write a note on the Algerians' struggle for freedom.
3. Describe the losses suffered by Algerians in their struggle for independence.
4. Relate the excesses committed by the French on Algerians.

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قومی ترانہ

پاک سَرزمین شاد باد کِشورِ حَسین شاد باد
تو نشانِ عزمِ عالی شان ارضِ پاکستان:
مرکزِ یقین شاد باد
پاک سَرزمین کا نظام قُوّتِ اُخُوّتِ عوام
قوم، مُلک، سلطنت پائندہ تابندہ باد
شاد باد منزلِ مراد
پرچمِ ستارہ و ہلال رہبرِ ترقی و کمال
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